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PAX DATUR EUROPÆ TANDEM TERRAQUE MARIQUE,
BELLA TAMEN MUSAS, HORRIDA BELLA, MANENT.

ORIGINAL CRITICISM.

Warner's *Hiſtory of Bath.*

(*Concluded from* P. 242.)

IN our laſt we truſt we have demonſtrated, whatever Mr. Warner may have alledged to the contrary, that there was no other temple at Bath but Minerva's, that all the principal antiquities of Bath are derived from it, and that it actually ſtood upon the weſtern half of the preſent pump-room, ranging along the eaſtern ſide of Stall-ſtreet, even encroaching upon the previous pavement of the ſtreet. But having thus done what has been neither executed nor attempted before, let us now go on to do what Mr. Warner has hardly attempted and has certainly not executed, by explaining the form and by expoſing the fate of this temple. We ſhall, however, take Mr. Warner with us as far as we can, correcting his miſtakes and ſupplying his deficiences as before.

"Its veſtibule," Mr. Warner tells us concerning this temple, "afforded a ſpecimen of the richeſt Corinthian architecture, preſenting a front of about thirty feet in height, and as many in breadth; whilſt the body of the temple was formed by a double cube of this admeaſurement."* This is ſaid with a tone of confidence, which is not uſual upon ſuch a ſubject with Mr. Warner, but was very naturally inſpired by the manner of Governor Pownall; an author,

* Appendix 115.

who, on ſubjects of architecture, writes with a preciſion of ideas and an appropriation of terms, that ſeem to us equally judicious and ingenious, the reſult of taſte combined with knowledge.

" By what may be collected from ſeveral fragments found in the ſame place with this," the Governor remarks concerning the Gorgon's head on the pediment, " it appears that the veſtibule of the building muſt have been of a very rich Corinthian order, and (allowing for the difference of the Roman and Engliſh foot) about thirty feet ſquare in breadth and height; and that, moſt probably, the interior ſpace of the temple was a double cube of theſe dimenſions."*

All this, however, we apprehend to be a maſs of miſtakes; as the *body* of the temple," in our opinion, was *not* " a cube" either " double" or ſingle, but actually a *rotunda*.

Such certainly was " the pantheon" of Rome, to which the Governor in another place aſſimilates our temples upon one point,— " *when* M. Agrippa *added* the *portico* to the *old building*."† This, therefore is ſtill denominated, as in all probability it has been from the very period of its erection, *Ædes Rotunda*, or in colloquial brevity the *Rotunda* ſimply. Nor had it ever, we believe, " the portico" or veſtibule " added to" its " *old* building." That it had, is only a recent opinion, derived from the difference of the architecture, but contradicted poſitively by the verdict of hiſtory. Pliny, an author peculiarly near to the time, ſays expreſsly that the *Pantheon*, not the portico excluſively, but the *Pantheon*, the whole therefore, the body as well as the veſtibule, was *made* by Agrippa.‡ Such alſo is another temple equally remaining at Rome, equally a Pantheon with that, and equally dedicated to Minerva with our own at Bath. The *Pantheon* of Minerva *Medica*, an agnomen very ſimilar in alluſiveneſs to our prænomen *of Sulinis* for Minerva, is noticed expreſsly by Rufus and by Victor in their ſhort notes concerning the ſtructures of Rome, as then remaining in the Eſquiline quarter. In this very quarter is ſtill ſtanding a *Decagon* ſtructure, from one angle of which to another within, as Montfaucon tells us in his French meaſures, are twenty-two royal feet and a half in a ſtraight line; ſo that the whole compaſs within, when we leave out the niches formed by the angles, is two hundred twenty-five feet. Thus the whole conſiſts of ten ſides, in one of which is a door; as in the other nine there were ſo many niches, the greateſt part of them ſtill ſtanding, and all (as Montfaucon ſuppoſes) furniſhed with ſo many images of Deities. The form of a Pantheon is thus made out plainly by the multiplicity

* Deſcriptions and Explanations p. 2. † P. 24. ‡ Pliny xxxvi. 15. " Pantheon—ab Agrippâ factum." Dio, indeed, liii. 27. uſes the word ἐξετέλεσε, and critics have wiſhed to wreſt his meaning in contradiction to Pliny's. But he means exactly as Pliny means, and (if he did not) his authority would be fully overborne by Pliny's.

of

of niches. Rufus alſo, next to the ſtreet called *Urſi Pileati*, immediately names the ſtreet of *Minerva*; that *capped bear* is ſtill to be ſeen cloſe to this temple; and from this temple apparently did the ſtreet derive its appellation.* Such as this, we believe, was our own temple of Minerva at Bath! Even independently of ſuch a natural aſſimilation of our own to that, we ſhould be induced to ſuppoſe the former a *rotunda*, in order to make it like in form to another temple, with which it carries ſo ſtriking a ſimilarity in fact, by having a perpetual fire within it. A temple of Veſta ſtill remains where it ſtood at Rome in the time of Horace, upon the bank of the Tiber;† a *rotunda* like the Pantheon, but with no portico to it; and with only a roof, like that of the Pantheon, riſing gently to a point in the center above.‡ And we ſhould again expect our own to be a *rotunda*, from its dedication to a *Solar* Minerva; a temple ſtill exiſting at Rome ſo like to that of Veſta in figure and in face, as ſcarcely to be diſtinguiſhed from it at the firſt view, but ſtanding on a different ſide of the Tiber, being larger in its ſize, and riſing in the roof to a round *tump at* the center.§ So ſimilar, indeed, are theſe two temples, that the former, though actually dedicated to St. Stephen, is even denominated plainly from the traditional idea of its Deity and deſignation, *Madonna* del *Sole*.‖

Ovid, deſcribing the grand temple of Veſta in the Great Forum of Rome, deſcribes the faſhion of all theſe temples at once:

Hic locus, exiguæ qui ſuſtinet atria Veſtæ,
Tunc erat intonſi Regia magna Numæ;
Arte Syracuſiâ ſuſpenſus in aere clauſo
Stat globus, immenſi parva figura poli;
Et quantum a ſummis, tantum ſeceſſit ab imis
Terra; quod ut fiat, forma rotunda facit;
Par facies templi, nullus procurrit in illo
Angulus, a pluvio vindicat imbre tholus.

The roof, we ſee, was formed of plates of braſs;¶ as we know the roof of the Pantheon to have equally been.** The depth of the foundations, it ſeems, was equal to the height of the walls; and as thoſe of the Pantheon were accordingly ſuppoſed by the architects of the ſixteenth century, to be ſolid in themſelves, ſtanding not on walls only but on arches too, ſo have they been found by experience to ſtretch out far beyond the line of the walls.†† But, what is ſtill

* Italian Diary 84, 85. † Odes 1, 2. ‡ Grævius's Theſaurus iv. plate 8 prefixed. § Ibid. "Templum S. Mariæ, dictum Solis," and "Area S. Mariæ Tranſtiburinæ," and Grævius iv. 1607. ‖ Keyſler's Travels ii. 467. London 1760. ¶ Pliny xxxiv. 3. ſhows plates of braſs to be meant. ** Grævius iii. 754. †† Italian Diary 176 and Ant. 11. 34.

more remarkable perhaps, the temple within (as Ovid expreſsly teſtifies) was *vindicated* from the rain by the *tholus*, and had, therefore, what the Pantheon has not even at preſent, the central opening *windowed*; windowed, therefore, with iſing-glaſs, that *lapis ſpecularis* of the *Republican* Romans for windows, that precurſor of regular glaſs with the *Imperial* Romans, that co-operator with glaſs among the laſt of thoſe and the firſt of theſe;* glaſs having been found in the windows of Herculaneum; though Herculaneum was deſtroyed ſo early as the year 79. This attention however, ſo ſeemingly neceſſary in itſelf, ſo certainly ſhown in the grand temple of Veſta at Rome, was never known in the Pantheon there; the floor appearing calculated, from its very laying, for the reception of rain through the opening, as laid inclining from the ſides to the center, and having there a round ſtone of porphyry perforated for the tranſmiſſion of the water to a ſewer.† In this manner did Agrippa retain at his Pantheon a cuſtom, which had not been retained by the temples of Veſta, and which was merely the reſult of primitive barbariſm; juſt as by adherence to the ancient practice the cuſtom is ſtill retained in the ſame church, and the congregation is ſtill reſigned up without protection to the damp of the paſt ſhowers or to the fall of the preſent. In fact, we believe, *all* the *round* temples of heatheniſm had an opening in the center above; but that of Veſta, as Ovid atteſts, had this opening cloſed with a caſement, and from regard aſſuredly to the ſacred fire burning immediately under the opening. The temple of Minerva at Bath, therefore, by analogy had an opening in the center of the roof, that was cloſed with a caſement to protect the fire below. And thus would the temple want peculiarly that "repainting," which Claudius Ligurius is witneſſed to have given when he "repaired" it.

The altar bearing the fire, we believe, remains to this very day; being the ſtone inſcribed to *Sulevis*, low in its pitch, long in its extent, and as ſhallow as it is large in its *focus*, the focus, indeed, being almoſt as large as the ſtone itſelf, while the *focus* in every other is very different, a mere ſlit oppoſed to a plane was thus calculated peculiarly, for keeping a fire upon it, but as the fire was a perpetual one, as no ſtones of Bath would bear ſuch a fire, and as the dingy ſtone of this altar would have become red from the operation of any

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* Pliny xxxvi. "Specularis vero (quoniam et hic lapis nomen obtinet)—finditur in quaſlibet tenues cruſtas; Hiſpania hunc *olim* Citerior tantum dabat—et *nuper* inventum Africâ—; in Hiſpaniâ puteis effodiuntur profundâ altitudine—; humorem hunc terræ quidam autumant *chryſtallo modo glaciari.*" Nero had lately made uſe of a ſtone found in Cappadocia, from which "foribus opertis interdiu claritas ibi diurna erat, *haud alio quam ſpecularium modo*, tanquam incluſâ luce, non tranſmiſſâ. In Arabiâ quoque eſſe lapidem *vitri modo* tranſlucidum, quo utuntur *pro ſpecularibus*, Juba autor eſt." † Wright 213.

fire

fire upon it, the *focus* muſt have had a pan of copper juſt ſuited to fill the hollow, and juſt thick enough to bear the heat. The perpetual fires of Veſta we authoritatively know to have been as late as the days of Auguſtus kept burning in pans of earth ;* pans, therefore, that muſt have been frequently renewed, as even this altar at Bath ſeems to have equally been, "the awkward form and ſculpture of this altar," according to Mr. Warner himſelf, "placing its execution at a time, when the arts had greatly degenerated in Britain, probably not long before the Romans quitted this country."† This ſtood, we apprehend, almoſt immediately under the opening, and before a pillar ſupporting the roof, as our temple had no circle of pillars *without*, like the temple of Veſta or the temple of the Sun above ;‡ and, therefore, muſt have had at leaſt *one* pillar *within*. A fragment of one was accordingly found in the ruins, and now ſtands on the weſtern ſide of the lower room in the repoſitory, that was ſtrikingly fitted for the ſupport of a roof; being one foot nine inches in diameter, only two feet one inch in height, yet ſhowing a *mortice* about three inches by one in ſize, and even exhibiting a *ſhoulder* nine inches long but twelve broad; the former for the inſertion of ſome timbers into it, the latter as a reſt for others upon it. This pillar, however, is *flatted at the back* to ſtand againſt another pillar, an *added* one probably; as the baſe and the capital of another have been found too large for any of the other pillars, and parts probably of one, therefore, ſupporting the roof with that, but *facing to the veſtibule*.

In the Pantheon the only one of the round temples remaining compleat at preſent, are ſeven niches or chapels, coming forward from the general circle *without*, yet uniting to form the general circle *within*; the entrance into every one of which is ornamented with two pillars and two pilaſters, Corinthian and fluted.§ The gate itſelf ſhows us, under the portico, its large door-caſe of marble, about twenty-four feet wide, and at leaſt twice as many high, yet all in report (and we believe in reality) wrought out of one block of marble; no diviſion being diſcernible in it, but a crack accidentally made within memory. Oppoſite to this gate within is the niche for the great altar, as in the other parts of the circle, to the right and left, are the niches for the other altars.‖ The central niche was reſerved for Jupiter, as the ſide niches were reſigned up to Mars, to Venus, to *Julius Cæſar*, and to other Deities.¶ In one of theſe was a ſtatue of Venus, wearing in her ears that union-pearl cut into two, which

* Valerius Maximus v. 4. "Æternos Veſtæ focos fictilibus *etiannum* vaſis contentos." Grævius iv. 1158.

† Appendix 122. ‡ Grævius iv. plate viii. prefixed.

§ Wright 212. ‖ Ibid. 213. ¶ Pliny xxxv. 15. "Jovi Ultori." Dio liii. 27 ſays it was, as its very name imports to have been, "calculated to receive many images of the gods in their ſtatues." Dio even mentions three of the deities, Mars, Cæſar, and Venus.

Cleopatra had once worn ſingly in one of hers, and which ſhe was preparing to diſſolve as ſhe had diſſolved its partner, in her bowl of vinegar; but was prevented by Planeus's ſeizure of it with his own hand, ſo preſerving it from hers, and owning the wager was with a moſt prodigal punctuality won by her already.* In the ſame manner we believe, was the temple at Bath diſpoſed within; only what were ſtatues at Rome ſhrunk up into mere altars in Bath. In the common niches were lodged, the altar to Jupiter Cetius, Mars, and Nemetona, three Deities honoured by one altar only; the altar to Jove and Hercules, honoured together upon another; to Diana or the Moon, upon a third; and to Sulinis in the grand niche of all, with its two niches at its ſide. The grand niche contained within it the altar to *Sulinis Minerva* undoubtedly, as its two ſide-niches contained in all probability the altar to *Sulinis* and the altar to *Su***** reſpectively. The altar to *Sulinis Minerva* muſt have ſtood immediately before the ſtatue of Minerva, as there muſt certainly have been a ſtatue of the goddeſs in the temple dedicated to her, bearing, therefore, the name of Minerva, expreſsly inſcribed upon the front of it; and ſo ſhowing the mere ſemblance of a *focus* upon its top; a deep long-ſquare ſlit inſtead of a *focus*. And, what is very ſurpriſing, the ſtatue has ſurvived equally in part as the altar has in the whole; yet has been almoſt as little recognized, as the altar itſelf.

In the month of July 1727, ſixteen feet under ground, was found a head of bronze, that has provoked much difference of ſentiments among the antiquarian critics. "It is," cries Mr. Warner, "a beautiful fragment of a ſtatue of the god" *Apollo*, "which ſtood probably in a temple dedicated to him near the ſpot, where the head was diſcovered."† It was actually diſcovered in ſinking a cellar for the houſe, at the ſouthern corner of Stall-ſtreet and Bell-tree-lane, near ſixty yards from the place of almoſt all the ruins diſcovered ſince. Was there then a temple of Apollo formerly, at that corner? Mr. Warner indeed does not even ſurmiſe there was, becauſe he knew not the ſpot. Nor is there one ſingle atom of evidence that ſuch a temple exiſted in any part of Bath, except what is certainly no evidence at all, the diſcovery of this head. Nor does Mr. Warner pretend to adduce any. He only, in the uſual recourſe of *reaſoners incapable of reaſoning*, flies from facts to probabilities, preſumes the head to be Apollo's, preſumes it to prove the exiſtence of a temple to Apollo, and then proceeds to argue for the probability of ſuch exiſtence. That the Apollo "*ſhould have* a temple raiſed to his honour, in a city which received its appellation from himſelf, will ſcarcely admit of *a queſtion*: particularly, as he was eſteemed to be potent, in

* Pliny ix. 35. "Comitetur fama unionis ejus parem, captâ illâ tantæ quæſtionis victrice reginâ diſſectum, ut eſſet in utriſque Veneris auribus Romæ in Pantheo."

† Appendix, 118.

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the inflict̃ion and cure of many diſorders."* By ſuch frivolous and airy ſurmiſes may temples be equally raiſed at Bath, to Hercules, to Eſculapius, to the Sun, to the Moon, and to almoſt to all the hoſt of Heaven or of Hell! But, as Mr. Warner proceeds in a nearer approach to the confines of argument, "the claim of Apollo to this fragment is further ſtrengthened, by the circumſtance of the hair." Some evidences are accordingly adduced, that the antients attributed long locks to Apollo; when theſe, even in Mr. Warner's own delineation of them, are *not* long. Mr. Warner deſcribes them in this among other lines from Tibullus,

Intonſi crines longâ cervice fluebant;†

words that deſcribe Apollo in his genuine form and aſpect, yet are totally inapplicable to the preſent head. The locks of this indeed are the very reverſe of *intonſi*. They are actually combed with ſuch a *feminine* ſtudiouſneſs of attention, as to be carefully parted on the forehead; to be carefully curled all down the ſides of the face, and even along the back of the head; to be curled ſo ſhort too, as not to fall down *into* the neck; to have only a queue fall behind, conſiſting of two locks, each braided, each long, and one of them longer than the other. The head therefore is apparently not that of Apollo, nor of any god who had no known temple at Bath, but the head of a female, of a goddeſs that we *know* to have had a temple there, even of MINERVA herſelf. "In the banquetting room" of the Guildhall, ſays a writer accordingly, who is again more circumſtantial and more judicious than Mr. Warner, over one of the chimney pieces, is preſerved a moſt curious and beautiful head of *Minerva* (or, as ſome think, of Apollo) which is ranked among the moſt curious remains that have ever been diſcovered within this antient city." It is of—excellent workmanſhip; being part of a mutilated "ſtatue, ſuppoſed to be ſtill lying buried near the ſame ſpot."‡ So *we* once thought, and ſo thinks Mr. Gough ſtill.§ But when we reflect on the ground at which the head was diſcovered, yet of which both theſe authors ſeem to be ignorant, and conſider that the houſe upon it has been rebuilt as well as a cellar ſunk below it, we inſtantly abandoned the opinion. Had the body been with the head, under ſuch operations *that* muſt have been found" equally with *this*. The head, originally, had on it a crown, probably of the mural kind, the holes by "which it was affixed being ſtill viſible."‖ It plainly had once a crown upon it, one hole for faſtening this being ſtill entire, another nearly entire, and two others broken out. A crown therefore the head certainly wore. But why a mural one? The author believed with Dr. Stukeley, we ſuppoſe, that the head was the genius of the "city, buried there for luck's ſake; ſuch another found in

* Appendix, 118. † Illuſtrations, 72. ‡ Bath Guide, 40.
§ Britannia, i. 79. ‖ Bath Guide, 40.

the middle of Paris, very deep, *with a mural crown on*; and *ſuch a one* had *ours*, the holes being viſible where it was faſtened."* But as ours was demonſtrably not buried in the *middle* of the Roman city, the houſe, at the angle of Bell-tree-lane, being only *a little diſtant* from the ſite of the *ſouth-gate* itſelf; ſo was it, apparently, not intended to be buried anywhere. It was intended to be *ſeen*. This the general elegance of its formation ſhows. This the particular gilding that is ſtill viſible on parts of the face, and once therefore covered the whole, again ſhows. "*With this head*," as our author proceeds to tells us, in a ſtrain of uſeful information, which is totally neglected by Mr. Warner, and of which even our author himſelf does not apprehend the full ſignificance, "were found, *at the ſame time*, ſeveral *coins*" of the Romans. This is certainly a notice very extraordinary in itſelf, and with eagerneſs we aſk what coins they were? They are ſpecified by our author. They are ſpecified by Horſley. At the viſit of the latter to Bath, about 1730, that "very beautiful and elegant figure," he tells us himſelf, "ſtands in the town-hall; and *beſide it* are preſerved, *in a box*, ſome *coins*, that were found *at the ſame time*, but none of them, as I remember, were very curious, or valuable†" to the *general* antiquary, yet very valuable as very curious to the antiquary of Bath. What, however, is become of this box and thoſe coins? The box is no longer "beſide" the head, and the coins are no longer—apparent there or anywhere. Neither of them is noticed at all by Mr. Warner, and neither is noticed as ſuch even by our more circumſtantial author. They were, adds the latter indeed, "of Marcus Aurelius, *Maximilian*, Diocleſian, Conſtantine, &c."‡ "They were," as Horſley had ſaid before, but unknown to our author, "of Marcus Aurelius, *Maximinus*, *Maximian*, Diocleſian, Conſtantine, and *ſome other Emperors*."§ Aurelius thus appears to have been the earlieſt Emperor acknowledged in theſe coins; and his coin could be preſerved in the temple or continued with the head, *merely to mark the erection of the ſtatue*, and *to fix this in the year inſcribed upon the coin*, ſome one year betwixt A. D. 163 and 181. Others were of "Maximilian, Diocleſian," our author reports, or of "Maximinus, Maximian, Diocleſian," as Horſley recites the names; the latter meaning, we believe, that "Maximianus" only whom he himſelf aſſociates with Diocleſian in the empire under the year 286.‖ The coin or coins of thoſe Emperors therefore were repoſited with the ſtatue, to prove the year in which the ſtatue had been repaired or replaced by *Carauſius* under thoſe Emperors. A memorial of ſome reparation made at the temple itſelf, remains in a ſtone which Mr. Warner has very properly given by conjecture to *Carauſius*, as found with almoſt all the other monuments on the very ſite of Minerva's temple; it exhibiting the buſt of a military commander, in

* Itin. Cur. i. 146. † P. 327. ‡ Bath Guide, 40. § P. 327.
‖ Chronological Table at the end of his book.

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the *chlamys* above, in the *tunica* below, with a *fibula* to the former upon the right ſhoulder; it exhibiting equally in a line with the head, but at the extremity of the ſtone, a dolphin richly carved, that ſure ſignature of a naval officer; and it thus concurring with thoſe figures upon an altar, which repreſent Maximian and Diocleſian as Hercules and Jupiter, to ſhow the reverence of all three for this temple of Minerva at Bath.* "The cropped hair and ſhort curling beard alſo, as Mr. Warner very uſefully ſubjoins, "fix the ſculpture to the times of the lower empire; when the latter, after having been baniſhed from the world of faſhion for a long period, obtained a popularity again in the reign of Adrian, and continued to be worn till the termination of the Roman power."† And we have actually ſeen a ſtone before, that was found equally in the ruins of Minerva's temple, yet was found erect as in its original place, and was even found to have ſeveral coins of the Emperor *Carauſius* under it; informing us of its "religious place" having been "pulled down," in part, "by the inſolence" of the Chriſtians, but "repurged under the virtue and deity of *Auguſtus*," and "reſtored" by a veteran centurion. All theſe circumſtances combine into one hiſtory, and ſhow us how Diocleſian, how his partner Maximian, and how the deputy at firſt, yet the partner at laſt of both, *Carauſius*, came to have their coins repoſited with this head: but more coins were repoſited with it, we find, even thoſe of "Conſtantine and ſome other Emperors;" of Conſtantine, the ſuppreſſor of Paganiſm as the national religion, of Julian, probably the reſtorer of it in all its deformity of fooliſhneſs, and of Theodoret, as probably the final aboliſher of it throughout all the empire. So very uſefully have theſe coins accompanied the head of the ſtatue! Theſe had been preſerved in the temple aſſuredly, by being laid upon the pedeſtal of the ſtatue; juſt as the carbuncle, repreſenting the one eye of the god Peninus upon Little St. Bernard, was laid at the foot of the god.‡ From the pedeſtal they were taken finally away under Theodoret, when the head was wrung off from the body of the ſtatue with a violence, that could be practiſed only by the prieſts in poſſeſſion of the temple; and when the very altar immediately before the ſtatue was equally carried away. The body of the ſtatue, and the other altars, were left as too bulky for ſuch a furtive conveyance; becauſe idolatry was then taking charge of thoſe gods, who cou'd no longer take charge of themſelves, and becauſe even the formidable daughter of Jove, the very goddeſs of Wiſdom to a world of fools, was compelled to be ſaved from the vio-

* Warner's Hiſtory, 35, 36. This author conſidering theſe monuments only in relation to the Hiſtory of Bath, and not adverting to their connection with the general hiſtory of religion, attributes all to the reſpect ſhown (we know not why) for Diocleſian, and to the reverence paid by *Carauſius* to *himſelf* or by *others* to *Carauſius* as *reſident at Bath.*

† Hiſtory, 36.

‡ Whitaker's Courſe of Hannibal over the Alps, i. 320.

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lation of the Chriſtians, by ſuffering decapitation from her own prieſts. The altar was buried near the croſs bath, but the head at Bell-tree-lane; this, as lighter, at a greater diſtance from the temple. There both of them lay buried to our own times, while ages of worldly revolutions rolled over them, but Chriſtianity remained as ſteady as the ſun, and the head has thus ſurvived the body; the latter being ſoon ſent in the juſt indignation againſt ſuch an idol, with the Venus, the Mars, and the Jove of the capitol at Rome, to the annihilating furnace of the founder. The head therefore now ornaments the common hall of that city, of which it formerly received the adorations; ſtanding erect upon a bracket, that is lead painted like wood, adapted to thoſe inequalities in the line of the neck which reſult from the violence uſed in the decapitation, and calculated, by the weight of the metal to counterbalance the heavineſs of the head itſelf. It appears to have been caſt in a mould, the form of it is very fine, and the features are truly Minerva's. This military goddeſs has been ridiculouſly expected by ſome, who *feel* but do not *think*, to be like a Venus, the mere goddeſs of Smiles and Loves. She is a goddeſs very different, we muſt remember, wearing a helmet on her head, wielding a javelin in her hand, even carrying a Gorgon's head of ſnakes upon her breaſt-plate, and thus mixing in fight with other men. So acting, ſhe muſt neceſſarily ſhow a manlineſs of muſcularity in the face, ſuperior to any perhaps in even a Belvidere Apollo, yet not ſuperior to what we behold in this head. There is indeed a ſoftened manlineſs and a chaſtiſed femality in our Minerva, that has occaſioned all the puzzle about the ſex; that yet is the very characteriſtic of this very goddeſs; and that ſtill ſhows amidſt all the manlineſs of its air, a femality that we ſearch for in vain among the numerous Minervas of Montfaucon.* "Cupid is," accordingly, "introduced in Lucian's Dialogues," Mr. Warner has moſt pertinently remarked, "as telling his mother, that Minerva's appearance is ſo fierce and maſculine, he is afraid to approach her."†

This ſtatue ſtood upon a pedeſtal, we think, that is ſtill preſerved equally with the head.

"There is amongſt theſe collections," Governor Pownall tells us, "a plain little pillar of nine inches diameter; if this be Roman, as its being dug up at a great depth from the excavations made for the building Bath-ſtreet might induce ſome to ſuppoſe, and as the fragments which remain appear to form the whole of it, I would ſuppoſe it to be one of thoſe cylindric baſes (pilæ ſive columellæ) on which ſome ſtatue was placed in the manner as may be ſeen on ſeveral coins and bas-relievos. There ſeem to be the *torus* and parts of ſome pedeſtal at the top of it; it doth not much exceed three feet one inch in height: I will not venture to form, much leſs to give, a decided opinion that this was Roman."‡

* Compare the head in Warner's Appendix, 118, with Montfaucon's Plates, i. 40—42. † Appendix, 113.

‡ Appendix, 113. See however Warner's Hiſtory, p. 23. Plate. Fig. 1. This very pillar repreſented, as cracked in the middle.

Thus

Thus does the Governor appear to be baffling his judgment by his modeſty, and defeating his ſagacity by his ſcruples, upon a point which common-ſenſe would decide in a moment. This collection of antiquities has been nearly all derived from the temple of Minerva, the only temple known to have exiſted at Bath, the only magazine of antiquities ever diſcovered at it. To this temple therefore muſt be referred any particular antiquities, that are referable to ſuch a temple; and, if found without the walls of the temple, muſt be conſidered as having wandered away from the ſite of it. Such is the preſent pillar, having ſo much the appearance of "one of thoſe cylindric baſes (pilæ ſive columellæ) *on which ſome ſtatue was placed* in the manner *as may be ſeen on ſeveral coins and bas-relievos*;" that the Governor himſelf could not but notice this appearance, even while he would "not venture to form, much leſs to give, a decided opinion that this was Roman." Yet, with ſuch an appearance, what elſe can it be? Let not then an antiquary, pre-eminent as with all his faults we muſt for ever acknowledge the Governor to be, heſitate to erect his perſon into all its natural tallneſs of ſtature, for fear, forſooth! of being thought too lofty in his port; or ſhrink down from the meaſuring-ſtaff over his head, to crouch into pettineſs from puſillanimity. The ſtone is, apparently, the pedeſtal of a ſtatue, is conſequently Roman in itſelf, and was therefore an appendage aſſuredly to the Roman temple. Carried off from it with the head and the altar, as equally venerable and almoſt equally light with them, it was ſooner buried becauſe it was heavier probably, and while the head was taken to the corner of Bell-tree lane, but the altar to the Croſs Bath only, the pillar was taken only into the ſite of Bath-ſtreet. Nor has the pillar *now* any *conſpicuous* fractures in it, whatever it may have had when the Governor wrote; as "the fragments which remain," and "appear to form the whole of it," have been actually formed anew into a whole, and ſo completely that *we*, who had viewed the pillar repeatedly, knew nothing of any fractures in it till we *read* of them. The pillar is thus as complete in itſelf as it was originally, furniſhed with a baſe, provided with a ſhaft, and ſupplied with a capital. Upon this capital is a ſquare but ſhallow opening, as a corner (we ſuppoſe) for a quantity of melted lead, that was to ſupport a ſpindle of iron, running up one of the legs of the ſtatue, and ſo keep it firm in its poſition upon the pillar. Such an opening for a ſpindle we ſee in the ſtones of one of the pillars before, and ſhall ſoon ſee in the ſtones of others again. And *we* have alſo ſeen the ſame, in one of the ſtatues formerly exiſting within our churches under Popery. The ſtone with the ſhoulder and mortice having an opening above, not in but near the center, three inches ſquare and three deep.

This head is eleven inches and a half in height, but with the neck as added to the head.* It cannot therefore be called with any pro-

* Warner's Appendix, p. 118. Plate.

priety,

priety, as Mr. Gough calls it, "a Coloſſean head."* The human body, in the ſettled proportion of its ſeveral parts, is known to have one-fifth of its whole ſtature between the crown of the head and the bones of the collar; while it has four-fifths for the remainder. The whole ſtatue was thus about fifty-ſeven inches and a half in height, or four feet nine inches and a half; while the Medicean Venus is actually a little taller, being about five feet.†

Having thus aſcertained all the principal points of the temple within, let us advert to ſome points merely ornamental and inferior, before we go out at the door of the whole. "There were alſo dug up from theſe excavations," notes the Governor, concerning the excavations made in 1790, at the preſent pump-room, "parts of a WALL, in which was inſerted a pilaſter ——."‡ There is more than one pilaſter, they being delineated by Mr. Warner, and denominated by him "fragments of pilaſters belonging to the temple of Minerva."§ From the delineation we ſee they are, as they are reported to be, what have been very recently imitated in wood under the projections of the galleries within St. James's church at Bath. Thoſe pilaſters ſerved probably, as the pilaſters in the Pantheon ſerve at preſent, to ornament the interſtices of wall between the niches.

Yet, as the Governor further obſerves, though Mr. Warner obſerves nothing, "a fragment of an inſcription (part of which is obliterated) cut in the naked of the wall, runs in two lines between the capitals of the pilaſters: the letters are three and a half inches nearly in height, and ſharply and well cut; thoſe which remain are of the form and ſtand in the order, as follows:

****ROACI***
DEAE·SVIS·M**.

"I own I cannot make any thing of them: as ſome ingenious reader may, I give them as they are."‖ The letters are ſtill viſible, on ſtones ſtanding at the ſouth-ſide of the upper-room of the repoſitory; but are apparently upon *two* ſtones. Of theſe the *upper*, as charged with the letters *Roaci*, can have no *immediate* connection with the *lower*, as exhibiting the name of a goddeſs. Yet they were both "cut in the naked of the wall," it ſeems, and were there "running in two lines between the capitals of the pilaſters," to ſhow the temple was raiſed or repaired "to the goddeſs Sulis Minerva," as we have recognized the goddeſs *Sulis* (ſeemingly *Suis* as here) upon a grave-ſtone before, *Sulinis* upon one altar, and *Sulinis Minerva* upon another, by a perſon whoſe name, or city, or office, is preſerved only in five intermediate letters, perhaps *Eluroaci* at full length for York—Between theſe pilaſters was certainly hung up that "braſs medallion," which Mr. Warner engraves for his Appendix, which *we* have re-

* Britannia i. 79. † Miſſon ii. 284. ‡ P. 24 and 1.
§ Appendix, 122. ‖ Pownall, 24.

viewed

viewed ourſelves, and of which *we* have a caſt in plaiſter of Paris. It was "diſcovered," as Mr. Warner tells us, "in digging the foundation of the preſent pump-room,"* It was actually picked up by a workman in digging, and of him it was purchaſed the ſame evening by that worthy and obliging gentleman, the Rev. Mr. Richardſon, its preſent proprietor. It is, apparently, "of Roman antiquity," as Mr. Warner acknowledges, yet not as Mr. Warner avers, "evidently late in the empire."† It is too finely finiſhed for this aſſigned lateneſs. Yet was not "the impreſſion formed," as he ſays, the reverſe leads one to imagine it was "by beating the maſs into a mould, and (having) the face afterwards ſharpened with a tool;"‡ but was much more ſimply formed in a mould by melting. Above the head, however, *within* the rim round it, are thoſe remains of a ſilver ſoldering, which ſhow a ring to have been faſtened to it for hanging it upon a wall. It had been ſo hung undoubtedly, and thus fell with the falling wall, and became buried at laſt in the ruins of it. "The perſon repreſented," Mr. Warner tells us, "was probably a Roman inhabitant of Bath of faſhion; the name at leaſt is an honourable one."§ The name of Pompey recited alluſively upon this medallion and juſtly pronounced "an honourable one," was very common among the Romans, and was firſt made peculiarly honourable by Pompey the Great. His ſurname of GREAT actually continued among his direct deſcendants, for almoſt a century afterwards; one of them being known to have been deprived of it by Caligula,‖ yet having it reſtored by Claudius, and being married to one of this Emperor's daughter's,¶ the two families, that once ſtruggled ſo violently for the throne, thus coming to ſhare it in peace at laſt. The inſcription ſhows the medallion to have been ſtruck, at this period of union probably; as the word POMPEIA in it obliges us to read the letters immediately ſubſequent, I. C. V. as *Julii Cæſaris Uxor.*** Some deſcendant of Pompey the Great had the medallion made aſſuredly at this period, in a retroſpective alluſion to the preſent marriage; and the medallion was afterwards given to the temple of Minerva at Bath, by another deſcendant ſettled with the colony there, the wife probably of the Roman *colonel* himſelf. Nor let ſuch a gift be ſuppoſed very unuſual in the Roman temples. It was not unuſual at all. We ſee the temples of Rome itſelf actually *crouded* with *pictures*, with *images*, and even with *curioſities*. Pliny has given us a full view of them.†† We however ſhall notice only two of them, one Roman and

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* Appendix, 123. † Ibid. ‡ Ibid. § Ibid.
‖ Suetonius, c. 35. ¶ Dio, lx. 5. ** Suetonius, c. 6. Cæſar. "Pompeiam duxit, Q. Pompeii filiam."
†† Pliny xxxv. 9, 10, 11, 12. xxxvi. 5.

In the lower room of the repoſitory are two baſes of pillars, accordingly, ſtanding eaſt of the great door, and being fifteen inches in diameter, which appear to have been formed for the rounding jambs of the principal niche; having

and one Aſiatic, as moſt ſimilar to our preſent offering. "At Erythræ," he tells us, "are even to this day *ſhown in the temple* two *firkins*, which have been *conſecrated for their very thinneſs*. A ſcholar and his maſter contending, *which of them could draw his clay the thinneſt.*"*

The face of Pompeia is a very fine one, ſuch as the daring exertion of Clodius to get at her, under the diſguiſe of a female, and amidſt a feſtivity of religion, very plainly ſhows ſhe was; yet too ſentimental and dignified ſurely for ſuch a profligate adventurer as he appears to have been; even one of the beſt perhaps of all matronly faces, that were ever exhibited. Her dreſs is very ſtriking, as ſhe has a flat *coil of curls* behind, with a *frontlet* to her hair before; the latter of which mounts up to a peak like a grenadier's cap among ourſelves, like this carries a *turn up* in front, and, like this again, bears an ornament upon it, yet an ornament truly Roman, a *fibula* or claſp with a gem upon each of the three ſides ſeen. This frontlet runs down ſloping to both the ears, there turns by an unſeen fillet (we ſuppoſe) under the hair, and is faſtened before by the *fibula* as a claſp. But, what is ſtill more extraordinary, a kind of *love-lock* (as we muſt call it) hangs down upon either ſide of her neck, braided yet long; a ſure though perhaps ſolitary witneſs to the origin of that faſhion, which even our dignified Charles the Firſt did not diſdain to follow. This medallion then conſtitutes an article of antiquarian *vertu*, ſingular in its quality, even *unique* in its importance, as the *only* portrait of a lady ſo diſtinguiſhed by her birth, ſo attractive in her perſon, and ſo memorable from her hiſtory; the *only* portrait, the *only* caſt, we believe, that has been ſaved from the wreck of the Roman empire; in value therefore to be eſtimated only, by the taſte, the ſpirit, or the ſcience of the curious.

But let us now haſten out of the temple by the gates of it. Theſe, in our opinion, were originally formed, like thoſe of the Pantheon at Rome; of a mere frame of ſtone, projecting (like niches) at the ſides; and were afterwards improved, like thoſe, by an addition of heavy columns adapted to them. The addition however was made in the Pantheon by the very builder himſelf, we apprehend; he who was forming the front of his temple with a door-way and two niches, theſe equally Coloſſean with that, in the midſt of his work re-

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having holes in the center three inches ſquare and two deep, with a mortice in the bottom of each one inch wide, for fixing another ſtone upon the head of each; but being *hollowed both at the back into an hexagon.*

‡ Pliny xxxv. 12. "Erythris hodieque in templo oſtenduntur amphoræ duæ, propter tenuitatem conſecratæ; diſcipuli magiſtrique certamine, uter tenuiorem humum duceret." So likewiſe in the temple of Hercules, at the Forum Boerium of Rome, was *a picture of Pacuvius, the Poet*, ſiſter's ſon to Ennius.

† Pliny xxxv. 4.

folving

ſolving raſhly to lend a greater magnificence to its front, by prefixing a portico of pillars to it, and ſo violating that air of ſevere ſimplicity which ſat upon it before. Yet, as one deviation from the original plan familiarized his mind to another, he doubly violated that air, by placing that rich luxuriance of Corinthian capitals upon thoſe pillars, as afterwards upon the pillars within. It is this double diſcordancy between the original parts and the ſubſequent though immediate additions, ſo prominent upon the face of the Pantheon, that has ſeduced our antiquaries into a contradiction to all hiſtory, by ſuppoſing the portico to be of a different age from the body. Something like the ſame incongruity of ſtyle was ſhown, we believe, in our own temple of Minerva. The pillars, indeed, at our temple were maſſy, like thoſe, but not ſo maſſy or ſo rich, and better calculated in both reſpects for the temple itſelf. Yet, as "many parts of this temple are ſtill preſerved, which atteſt its former elegance," ſo "moſt of theſe point at *the Corinthian order*, and lead to the concluſion that this temple of Minerva was originally *of that ſtyle of architecture*" in the *additions*; the only example of it (according to the obſervation of Mr. Burke, when he ſaw the remains) as yet diſcovered in Britain."* The richneſs of the order, in all probability, was the preclufion of its uſe in every part of Britain but this, and in every part but this of Minerva's temple.

In the lower room of the repoſitory, on the north-ſide, and fronting the great door, extends part of a very large pillar, with part of another on its eaſtern ſide, proved to be parts of two pillars by a little difference in their diameter, and believed by us to be the two pillars of the gate-way. The former has a diameter of two feet *ten* inches, the latter only two feet *eight* inches. The former has a height of four feet ſix inches, ſtill ſurmounted with a capital of three feet more, that is *richly carved with the leaves of the Acanthos*; while the latter has only three feet eight inches in height. Both theſe pillars are alike in form, being both ſcooped out into ſemicircles at the back, and both flatted at the points of the ſemicircles. Thus are they only half columns, in fact, fluted without and hollowed within. They were, by this means, made the lighter to be raiſed, the *ſhell* of the ſtone being reduced to a thickneſs of four inches only. But then they have a hole in each, three inches in diameter, large and ſquare above, but rectilinear and narrow below, for the inſertion of a ſpindle of iron through the body of them. As both then have been ſcooped out into a ſemicircle behind, for receiving ſome projection into each, ſo does this circumſtance unite with the ſize to appropriate their poſition at once, by ſhowing they were applied to caſe over the projecting ſides of the portal, in order to give it a greater degree of conſequence by the fuller ſwell of its jambs. But the latter pillar carries a projection like a baſe below, which has been cut away for twelve inches in

* Warner, Illuſtration p. xii. Introduction.

breadth

breadth at the bottom; as the pillar itſelf has been equally cut away, for twenty-two inches up its length. A ſpace is thus formed ample enough for the feet and legs of a ſtatue, and ſo having the *roughneſs* of its chiſſeling concealed from the eye. This was made in the days of Dioclesian we conjecture, and for that very Hercules which Camden ſaw as a ſtatue in the walls of Bath;* Hercules ſtanding properly as a *porter* to Minerva, becauſe Minerva framed a bath for Hercules at the end of all his toils.† Auguſtus thus ſaid he placed Jupiter Tonans for a *porter* to Jupiter Capitolinus.‡

We have thus taken our walk about the temple of Minerva within, and ſhall, therefore, proceed to do what Mr. Warner ſhould ſurely have done, yet has wholly neglected; by tracing the hiſtory of it to its fall. Mr. Warner gives us incidentally in a note to his Appendix, what he has never exalted into the text, what he has never urged in his narration, yet what is peculiarly ſignificant in the hiſtory of our temple; as being very important in itſelf, and the lateſt of all recorded notices concerning it.

"There is a MS. on vellum," he tells us, "containing ſixty-nine leaves, fairly written on both ſides, and the initial letters in many inſtances elaborately ornamented. It belongs to the Marquis of Bath.—The covers are formed of thick wood coated with leather, and ſtrengthened each with five brazen boſſes. In the inſide of the left-hand cover is a private caſe, with a little door to it, faſtened with a claſp, which contains a ſcrap of paper written as follows, '—10. 1691. Borrowed then of Dr. Guidot ye leger Booke of Bath, which I promiſe to returne upon demand. Witneſſe my hand, Tho. Gale.' On the firſt leaf is inſcribed this title, 'Hunc librum Tho. Guidot M. D. Bathonienſis D. Tho. Vice-comiti Weymouth moriens legavit A. D. 1703. This book is cited by Mr. Wm. Burton, in his Commentary on Antoninus's Itinerary (262) by the name of *Ruber Codex Bathoniæ*, then in the poſſeſſion of John Packer, alderman of Bath.' It appears to have been written at different times; *the oldeſt writing in it* is of the *fourteenth* century."*

This then is the old Leger book of Bath abbey, carried off in the pillage of the abbey at the Reformation, together with objects much more ſuited than this to gratify the rapacity of ſacrilege. Within the book, "in a bold hand-writing of later date are theſe paragraphs:

"Hic jacet Alexander de Alneto et Ernburva uxor ejus et Eulius de Alneto filius earum et Lucia de Mariſſis filia eorum et Jordanus de Mariſſis filius ejuſdem Lucie et Willelmus de Mariſſis filius ejuſdem Jordani.

"—— Eſt iſtud epitaphiu ſculptu in *dextra* in *oſtio* RUINOSI TEMPLI QUONDAM

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* Camden, 170. "Herculis antiqua imago."
† Ibid.
‡ Suetonius, c. 91. Auguſtus.
* P. 42.

QUONDAM MINERVÆ DEDICATI et *adhuc* in loco dicto *ſeſe ſtudioſis offerens.* 1582. 7°. Decemb. In Civit. Bathon."†

The temple of Minerva is thus recorded to have continued, though in a "ruinous" ſtate, as late even as 1582; to have been then known, as "the temple formerly dedicated to Minerva;" to have had its *portal* ſtill kept up into it; and to have had a long epitaph ſtill inſcribed upon *the right ſide* of it. Yet is this continuance of the temple hiſtorically credible? It certainly ſeems at firſt, to be quite incredible in itſelf. But, with ſuch atteſtation to the fact, we are bound by all the laws of evidence to believe it. The atteſtation is too well authenticated in its exiſtence, is too formally yet too incidentally given in its manner, is too explicit in its language, and too conſequential in its import; to be borne down by "that conſtant hectic of a fool," a heſitation of mind and a ſcrupuloſity of reaſoning, putting forth all its weak ſtrength in hypothetical arguments and in problematical objections. We are compelled to admit the fact into our faith, and we muſt then reconcile our ſurmiſes with both. Yet how ſhall we do this? The temple of Minerva, *we* are at laſt convinced, became *the church of Stalls*; the *niches* in that being denominated *Stalls* in this, and ſo giving appellation to the church itſelf. This tranſformation is all unknown to Mr. Warner, all unſuſpected by the antiquaries either paſt or preſent of Bath. But it is the grand hinge, upon which the hiſtory of Minerva's temple turns from antient to modern times; juſt as the famous amphi-theatre at Rome moved upon its axis, in the *forenoon* ſeparated into‡ two parts and preſented two faces to the view, but in the *evening* united into one again. We are poſitively told, indeed, by Mr. Warner concerning Stalls church, that "the remembrance of its exact ſite is loſt and forgotten."§ But Mr. Warner has told us ſo, without thinking. In the oldeſt map that we have of Bath, a map made in 1592, *ten* years only *after* the record above was written, *ten* only *after* we are ſure the very temple remained with its very portal into it, the latter preſenting a long epitaph to the eyes of "the ſtudious" that entered by *this* into *that*; no notice is taken of the temple as "*formerly* dedicated to Minerva," yet "Stawles church" is noted at the northern end of "Stawles Strete," at the angle between that and "Cheap Strete;" having an open church-yard which extends from it to the "King's bathe" on the ſouth fronting, with its large door way into this area, but puſhing itſelf back into Cheap-ſtreet.‖ Stalls church, there-

† P. 48. ‡ Pliny xxxvi. 15. "Theatra duo juxta fecit ampliſſima e ligno, cardinum ſingulorum verſatili ſuſpenſa libramento; in quibus utriſque antemeridiano ludorum ſpectaculo edito inter ſeſe averſis, ne invicem obſtreperent ſcenæ, et repente circumactis ut contra ſtarent, poſtremo jam die,—faciebat amphitheatrum."

§ Hiſt. 242. ‖ P. 23.

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* Hiſt. 241, 242. † Ibid. 242.
‡ Itin. Cur. i. 146. plate lxx.

to the great paſſage in Cheap-ſtreet on the eaſt. At the weſtern corner-houſe of this paſſage, accordingly, were cart-loads of bones dug up in a recent rebuilding of it; the houſes being all founded upon graves originally, and now extended as enlarged into freſh graves again. The very *area* of Stalls church thus continued as late as 1724, exiſtent but contracted, having immediately to the ſouth of it, between it and the King's bath, a lane leading into the Abbey church-yard, which had on its ſouth-ſide a view over the wall into the bath itſelf. This lane is now occupied by the *ſouthern* ſide of the pump-room, as the ſite of the church is equally occupied by the *northern* and weſtern. "In the ſummer of 1790," as Mr. Warner tells us himſelf, "*a little to the north* of the *King's bath*," was made "an excavation about the level of the preſent baths;" when "remains of columns, pieces of cornices, and fragments of friezes, *lying together* in a confuſed ſtate, *were found at the ſame time.*"* Theſe, as we have repeatedly ſeen before, were diſcovered "in digging the foundation for building a new *pump-room* below *the houſes* that were *pulled down* on the eaſt *ſide* of *Stall-ſtreet.*"† Thoſe were poor mean houſes, all built upon the very ſite of the church itſelf, and one of them merely a cobler's ſtall, with a narrow entry between two of them. One of them had a cellar ſunk under it, in 1753, and the ſtone inſcribed with the "inſolence" of the Chriſtians was found in ſinking. The diggers thus appear from the Roman diſcoveries, to have broken into the body of the temple. But they alſo appear from other diſcoveries made in the ſame moments, to have broken equally into the body of the church. They muſt have ſunk through the floor of the church to reach the floor of the temple. They thus diſcovered a ſtone, 'which now lies in the upper room of the repoſitory with the other ſtones, and which exhibits that ſure ſignature of a Chriſtian church, ORATE PRO ANIS.' The ſtone muſt have been ſepulchral, and requeſted the interceſſion of the living for the dead with the common father of both. The Roman "remains were found" in 1790, we hear from one who has proved a very uſeful "guide" to us in many parts of this antiquarian tour before, and who lends us his friendly aid to the laſt, "*twelve* feet or *more* below the preſent ſurface; and *about the ſame depth*, the workmen met with *an antient paved way*," the vrey pavement of the Roman ſtreet. "There were," adds our Guide, "*ſeveral human ſculls* found in digging," as once repoſited in the graves of the church of Stalls; "but *theſe* laid [lay] *not more than ſeven or eight feet* below the preſent ſurface."‡ So much had the ſoil of Bath grown up about the temple of Minerva, as to riſe above the floor of it, to bury its altars in a ſubterraneous bed of earth, to have a new church with a new floor upon it, to find room for graves under the new floor, and yet not come within three or four feet of the old.

* Appendix 108. † Bath Guide 8. ‡ P. 9, 1.

Nay, the aſcititious ſoil was even deeper than this, and the graves were ſtill farther above the Roman flooring; as "to guard people from being miſled about them," ſubjoins our Guide concerning the ſculls, "it is to be obſerved, that *they* were dug up *from the remains of an old church-yard* "near *ten* feet *above* the *place of the Roman remains.*"* From the poſition of the graves above the remains, we are as ſure that *thoſe* were found in the church, as that *theſe* were diſcovered in the temple. The body of earth intervening between the temple and the church, is the miſ-named church-yard of him, who knew not of either with ſufficient clearneſs. Yet even vulgar antiquarianiſm is repeatedly ſtating in converſation at Bath, that the workmen on this occaſion dug into the old church of Stalls. This church accordingly, which is delineated in the plan of 1724, is again delineated in the plan of 1592, but is ſo ſtrongly differenced in aſpect by theſe two repreſentations; as to prove the one church very different from the other in reality, the church of 1592 to be, as the record of 1582 calls it, "the ruinous temple formerly dedicated to Minerva;" and the other to be a new church, erected in a new form upon the foundations of the old. Nor did the new ceaſe to exiſt, till ſome time after the plan of 1724; when a new plan had been drawn of the city, that has no church at the ſite, even ſhows us houſes erected all over the ſite, and ſo forms the firſt evidence we have of the church having been demoliſhed, and of the temple having been buried, by that barbariſm of taſte and that brutality of thought, which had no other hope in the impiety of ſacrilege, than that the very ſite would be ſoon obliterated from the minds of the people, would be in time effaced from the memory of records, and be even erated for ever from the memory of GOD himſelf.

We thus finiſh our review of Mr. Warner's Hiſtory of Bath. We have not taken any unfair advantages againſt it, though we have been compelled to cenſure it at times. We were prejudiced againſt its author, we own, from the portrait of his perſon prefixed to it, and from the peruſal of his ſentiments occaſionally in it. The portrait exhibited to our eyes a rector of a church in Bath, with his hair dreſſed *a la Brutus*; and ſo looking more like a ruffian of republicaniſm newly imported from France, than a ſober divine of the Church of England. Nor have his ſentiments belied his aſpect at times. Yet we kept down our prejudices as much as ever we could, waved all animadverſion upon his principles or his portrait, and adhered cloſely to our examination of his hiſtory. In purſuing this indeed, we could have collected a multiplicity of detached miſtakes, and have fluttered from extract to extract with an air of magiſterial inſult over him. But we diſdained the ſpirit, and ſo declined the conduct. We reſpected Mr. Warner, we reſpected ourſelves, too much to act in that manner. We

* P. 10.

breadth at the bottom; as the pillar itſelf has been equally cut away, for twenty-two inches up its length. A ſpace is thus formed ample enough for the feet and legs of a ſtatue, and ſo having the *roughneſs* of its chiſſeling concealed from the eye. This was made in the days of Dioclesian we conjecture, and for that very Hercules which Camden ſaw as a ſtatue in the walls of Bath;* Hercules ſtanding properly as a *porter* to Minerva, becauſe Minerva framed a bath for Hercules at the end of all his toils.† Auguſtus thus ſaid he placed Jupiter Tonans for a *porter* to Jupiter Capitolinus.‡

We have thus taken our walk about the temple of Minerva within, and ſhall, therefore, proceed to do what Mr. Warner ſhould ſurely have done, yet has wholly neglected; by tracing the hiſtory of it to its fall. Mr. Warner gives us incidentally in a note to his Appendix, what he has never exalted into the text, what he has never urged in his narration, yet what is peculiarly ſignificant in the hiſtory of our temple; as being very important in itſelf, and the lateſt of all recorded notices concerning it.

"There is a MS. on vellum," he tells us, "containing ſixty-nine leaves, fairly written on both ſides, and the initial letters in many inſtances elaborately ornamented. It belongs to the Marquis of Bath.—The covers are formed of thick wood coated with leather, and ſtrengthened each with five brazen boſſes. In the inſide of the left-hand cover is a private caſe, with a little door to it, faſtened with a claſp, which contains a ſcrap of paper written as follows, '—10. 1691. Borrowed then of Dr. Guidot ye leger Booke of Bath, which I promiſe to returne upon demand. Witneſſe my hand, Tho. Gale.' On the firſt leaf is inſcribed this title, 'Hunc librum Tho. Guidot M. D. Bathonienſis D. Tho. Vice-comiti Weymouth moriens legavit A. D. 1703. This book is cited by Mr. Wm. Burton, in his Commentary on Antoninus's Itinerary (262) by the name of *Ruber Codex Bathoniæ*, then in the poſſeſſion of John Packer, alderman of Bath.' It appears to have been written at different times; *the oldeſt writing in it* is of the *fourteenth* century."*

This then is the old Leger book of Bath abbey, carried off in the pillage of the abbey at the Reformation, together with objects much more ſuited than this to gratify the rapacity of ſacrilege. Within the book, "in a bold hand-writing of later date are theſe paragraphs:

"Hic jacet Alexander de Alneto et Ernburva uxor ejus et Eulius de Alneto filius earum et Lucia de Mariſſis filia eorum et Jordanus de Mariſſis filius ejuſdem Lucie et Willelmus de Mariſſis filius ejuſdem Jordani.

"—— Eſt iſtud epitaphiu ſculptu in *dextra* in *oſtio* RUINOSI TEMPLI QUONDAM

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* Camden, 170. "Herculis antiqua imago."
† Ibid.
‡ Suetonius, c. 91. Auguſtus.
* P. 42.

QUONDAM MINERVÆ DEDICATI et *adhuc* in loco dicto *ſeſe ſtudioſis offerent.* 1582. 7°. Decemb. In Civit. Bathon."†

The temple of Minerva is thus recorded to have continued, though in a "ruinous" ſtate, as late even as 1582; to have been then known, as "the temple formerly dedicated to Minerva;" to have had its *portal* ſtill kept up into it; and to have had a long epitaph ſtill inſcribed upon *the right ſide* of it. Yet is this continuance of the temple hiſtorically credible? It certainly ſeems at firſt, to be quite incredible in itſelf. But, with ſuch atteſtation to the fact, we are bound by all the laws of evidence to believe it. The atteſtation is too well authenticated in its exiſtence, is too formally yet too incidentally given in its manner, is too explicit in its language, and too conſequential in its import; to be borne down by "that conſtant hectic of a fool," a heſitation of mind and a ſcrupuloſity of reaſoning, putting forth all its weak ſtrength in hypothetical arguments and in problematical objections. We are compelled to admit the fact into our faith, and we muſt then reconcile our ſurmiſes with both. Yet how ſhall we do this? The temple of Minerva, *we* are at laſt convinced, became *the church of Stalls*; the *niches* in that being denominated *Stalls* in this, and ſo giving appellation to the church itſelf. This transformation is all unknown to Mr. Warner, all unſuſpected by the antiquaries either paſt or preſent of Bath. But it is the grand hinge, upon which the hiſtory of Minerva's temple turns from antient to modern times; juſt as the famous amphi-theatre at Rome moved upon its axis, in the *forenoon* ſeparated into‡ two parts and preſented two faces to the view, but in the *evening* united into one again. We are poſitively told, indeed, by Mr. Warner concerning Stalls church, that "the remembrance of its exact ſite is loſt and forgotten."§ But Mr. Warner has told us ſo, without thinking. In the oldeſt map that we have of Bath, a map made in 1592, *ten* years only *after* the record above was written, *ten* only *after* we are ſure the very temple remained with its very portal into it, the latter preſenting a long epitaph to the eyes of "the ſtudious" that entered by *this* into *that*; no notice is taken of the temple as "*formerly* dedicated to Minerva," yet "Stawles church" is noted at the northern end of "Stawles Strete," at the angle between that and "Cheap Strete;" having an open church-yard which extends from it to the "King's bathe" on the ſouth fronting, with its large door way into this area, but puſhing itſelf back into Cheap-ſtreet.‖ Stalls church, there-

† P. 48.

‡ Pliny xxxvi. 15. "Theatra duo juxta fecit ampliſſima e ligno, cardinum ſingulorum verſatili ſuſpenſa libramento; in quibus utriſque antemeridiano ludorum ſpectaculo edito inter ſeſe averſis, ne invicem obſtreperent ſcenæ, et repente circumactis ut contra ſtarent, poſtremo jam die,—faciebat amphitheatrum."

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* Hiſt. 241, 242. † Ibid. 242.
‡ Itin. Cur. i. 146. plate lxx.

to the great paſſage in Cheap-ſtreet on the eaſt. At the weſtern corner-houſe of this paſſage, accordingly, were cart-loads of bones dug up in a recent rebuilding of it; the houſes being all founded upon graves originally, and now extended as enlarged into freſh graves again. The very *area* of Stalls church thus continued as late as 1724, exiſtent but contracted, having immediately to the ſouth of it, between it and the King's bath, a lane leading into the Abbey church-yard, which had on its ſouth ſide a view over the wall into the bath itſelf. This lane is now occupied by the *ſouthern* ſide of the pump-room, as the ſite of the church is equally occupied by the *northern* and weſtern. "In the ſummer of 1790," as Mr. Warner tells us himſelf, "*a little to the north* of the *King's bath*," was made "an excavation about the level of the preſent baths;" when "remains of columns, pieces of cornices, and fragments of friezes, *lying together* in a confuſed ſtate, *were found at the ſame time.*"* Theſe, as we have repeatedly ſeen before, were diſcovered "in digging the foundation for building a new *pump-room* below *the houſes* that were *pulled down* on the eaſt *ſide* of *Stall-ſtreet.*"† Thoſe were poor mean houſes, all built upon the very ſite of the church itſelf, and one of them merely a cobler's ſtall, with a narrow entry between two of them. One of them had a cellar ſunk under it, in 1753, and the ſtone inſcribed with the "inſolence" of the Chriſtians was found in ſinking. The diggers thus appear from the Roman diſcoveries, to have broken into the body of the temple. But they alſo appear from other diſcoveries made in the ſame moments, to have broken equally into the body of the church. They muſt have ſunk through the floor of the church to reach the floor of the temple. They thus diſcovered a ſtone, 'which now lies in the upper room of the repoſitory with the other ſtones, and which exhibits that ſure ſignature of a Chriſtian church, ORATE PRO ANIS.' The ſtone muſt have been ſepulchral, and requeſted the interceſſion of the living for the dead with the common father of both. The Roman "remains were found" in 1790, we hear from one who has proved a very uſeful "guide" to us in many parts of this antiquarian tour before, and who lends us his friendly aid to the laſt, "*twelve* feet or *more* below the preſent ſurface; and *about the ſame depth*, the workmen met with *an antient paved way*," the very pavement of the Roman ſtreet. "There were," adds our Guide, "*ſeveral human ſculls* found in digging," as once repoſited in the graves of the church of Stalls; "but *theſe* laid [lay] *not more than ſeven or eight feet* below the preſent ſurface."‡ So much had the ſoil of Bath grown up about the temple of Minerva, as to riſe above the floor of it, to bury its altars in a ſubterraneous bed of earth, to have a new church with a new floor upon it, to find room for graves under the new floor, and yet not come within three or four feet of the old.

* Appendix 108. † Bath Guide 8. ‡ P. 9, 1.

Nay,

Nay, the aſcititious ſoil was even deeper than this, and the graves were ſtill farther above the Roman flooring; as "to guard people from being miſled about them," ſubjoins our Guide concerning the ſculls, "it is to be obſerved, that *they* were dug up *from the remains of an old church-yard* "near *ten* feet *above* the *place of the Roman remains.*"* From the poſition of the graves above the remains, we are as ſure that *thoſe* were found in the church, as that *theſe* were diſcovered in the temple. The body of earth intervening between the temple and the church, is the miſ-named church-yard of him, who knew not of either with ſufficient clearneſs. Yet even vulgar antiqua ianiſm is repeatedly ſtating in converſation at Bath, that the workmen on this occaſion dug into the old church of Stalls. This church accordingly, which is delineated in the plan of 1724, is again delineated in the plan of 1592, but is ſo ſtrongly differenced in aſpect by theſe two repreſentations; as to prove the one church very different from the other in reality, the church of 1592 to be, as the record of 1582 calls it, "the ruinous temple formerly dedicated to Minerva;" and the other to be a new church, erected in a new form upon the foundations of the old. Nor did the new ceaſe to exiſt, till ſome time after the plan of 1724; when a new plan had been drawn of the city, that has no church at the ſite, even ſhows us houſes erected all over the ſite, and ſo forms the firſt evidence we have of the church having been demoliſhed, and of the temple having been buried, by that barbariſm of taſte and that brutality of thought, which had no other hope in the impiety of ſacrilege, than that the very ſite would be ſoon obliterated from the minds of the people, would be in time effaced from the memory of records, and be even erated for ever from the memory of GOD himſelf.

We thus finiſh our review of Mr. Warner's Hiſtory of Bath. We have not taken any unfair advantages againſt it, though we have been compelled to cenſure it at times. We were prejudiced againſt its author, we own, from the portrait of his perſon prefixed to it, and from the peruſal of his ſentiments occaſionally in it. The portrait exhibited to our eyes a rector of a church in Bath, with his hair dreſſed *a la Brutus*; and ſo looking more like a ruffian of republicaniſm newly imported from France, than a ſober divine of the Church of England. Nor have his ſentiments belied his aſpect at times. Yet we kept down our prejudices as much as ever we could, waved all animadverſion upon his principles or his portrait, and adhered cloſely to our examination of his hiſtory. In purſuing this indeed, we could have collected a multiplicity of detached miſtakes, and have fluttered from extract to extract with an air of magiſterial inſult over him. But we diſdained the ſpirit, and ſo declined the conduct. We reſpected Mr. Warner, we reſpected ourſelves, too much to act in that manner. We

* P. 10.

choſe to dwell upon *one* period of his hiſtory, even the Roman, becauſe it was the firſt that occurred, becauſe it made a regular whole of itſelf, and becauſe we were beſt acquainted with it. From this conduct we ſuppreſſed our cenſures by our illuſtrations, or we ſheathed the edge of them in the maſs of matter ſuperadded by us. From this too we did what we principally wiſhed to do, rectified the common notions concerning our Roman ſtations, our Roman cities, and our Roman colonies. We could thus ſhow a reſpect for Mr. Warner, that is due to his other publications, that is due peculiarly to this; conſult his intereſt even while we were ſupplying his deficiences, and compliment his feelings even while we were correcting his miſtakes. And in this long laborious mode of reviewing, too laborious to be *frequently* practiſed by Reviewers, too long to be *frequently* inſerted in Reviews, we truſt we have at once ſhown a proper reſpect to our author, done ſtrict juſtice to the public, yet thrown a new light upon the commencing hiſtory of Bath.

A Poetical Introduction to the Study of Botany. By Frances Arabella Rowden. 8vo. Pp. 256. 10s. 6d. Large Paper. One Guinea. White. 1801.

"THE idea of this little work," ſays the Author in his Advertiſement, was firſt ſuggeſted by a friend, who requeſted the author to compoſe a few elementary leſſons on Botany, adapted to Abbé Gaultier's plan of inſtruction. She intended at firſt to ſelect a few paſſages from Dr. Darwin's elegant Poem of the Botanic Garden, and arrange them according to the ſyſtem of Linnæus; but finding many of the Claſſes not treated on in that work, and the language frequently too luxuriant for the ſimplicity of female education, ſhe attempted the following deſcriptions, in which ſhe endeavoured to imitate the claſſical diſtribution and verſification of this elegant writer. Theſe were added with the hope of impreſſing more ſtrongly on the mind the characters and properties of a few well known and curious plants of each claſs, and in the ſelection of theſe, ſuch have been preferred from which ſome moral leſſon might be derived, that the improvement of the heart might keep pace with the information of the mind."

Such a deſign is certainly laudable, and, conſidering the difficulty of the ſubject, ariſing, principally, from the unavoidable neceſſity of a perpetual recurrence of ſimilar ideas, and ſimilar expreſſions, it is executed with great ability. We could have wiſhed, indeed, that our author had not taken Dr. Darwin for her model, who, amidſt a croud of poetical beauties, exhibits ſo many meretricious embelliſhments, as tend to dazzle the eye and to bewilder the underſtanding; but ſhe had certainly a right to chooſe for herſelf, and ſhe has diſplayed her judgment in avoiding, as much as poſſible, the defects of her maſter. We ſhall ſelect ſome of her deſcriptions as ſpecimens of the ſtyle and manner of her compoſition.

CLASS

CLASS IV.

CUSCUTA.—DODDER.*

Tetrandria, Digynia.

" HUMBLE and modeſt, Art's well tutor'd child,
Cuſcuta wanders o'er the diſtant wild.
Four hapleſs boys, rear'd in corruption's ſeat,
Drink from her breaſt the poiſon of deceit;
Two beauteous girls ſmile ſweetly to enſnare,
Roll their fine eyes, and move with graceful air.
" To all ſhe meets ſhe pleads with ſilver tongue,
And melts ſoft pity by her bleeding ſong;
Throws her thin veil o'er Charity's bright eyes,
And makes the heav'nly maid her golden prize;
Twines her envom'd thread around her heart,
And gains her confidence by ſmiling art;
Draws life and nurture from her gen'rous breaſt,
Then ſtabs the boſom where ſhe found her reſt.
Ah! in thy treach'rous courſe, thy deep-laid plan,
I view the image of ungrateful man."

CLASS V.

SOLANUM.—NIGHTSHADE.†

Pentandria, Monogynia.

" My Soul's firſt hope! thy Mother's ſweeteſt joy!
Cried ſmiling Laura, as ſhe kiſs'd her boy,

' Oh,

---

* " Four ſtamens, two piſtils. There are two ſpecies of this genus, one of which is a native of Britain. This is a very ſingular plant, almoſt deſtitute of leaves, paraſitical, and creeping: it decays at the root, and faſtens itſelf upon hops, flax, nettles, and beans, from whence it draws its nouriſhment, and in gratitude ſtrangles its benefactor. Its ſtalk is ſlender as a thread, and the flowers come out in feſſill knots. The calyx is divided half way into four or five plants, and the corolla, which is white and monopetalous, is divided into as many ſegments: the ſeed-veſſel is a bilocular capſule."

† Five ſtamens, one piſtil. There are ſixty-ſix ſpecies of this genus, moſt of them natives of the Eaſt and Weſt Indies. *Solanum Dulcamara*, which we have ſelected as a ſpecimen, is a native of Britain and Africa: it grows in hedges, well ſupplied with water and flowers, about the end of June. It is a ſlender climbing plant, riſing to ſix or more feet in height; the flowers hang in looſe cluſters, of a purple colour, divided into five pointed ſegments: the calyx is purple, with an equally number of diviſions: the five filaments are ſhort, black, and inſerted into the tube of the corolla: the anthers are yellow, and united in a point: the berry, when ripe, is red, and contains many flat yellowiſh ſeeds. On chewing the roots we find firſt a bitter, then a ſweet taſte; hence the name. The berries are ſaid to be poiſonous, and eaſily miſtaken by children for currants.

'Oh, wander not where dark Solana ſhow'rs,
Her baneful dews, and twines her purple flow'rs,
Leſt round thy neck ſhe throw her ſnaring arms,
Sap thy life's blood, and riot on thy charms.
Her ſhining berry, as the ruby bright,
Might pleaſe thy taſte, and tempt thy eager ſight;
Truſt not this ſpecious veil; beneath its guiſe,
In honied ſtreams a fatal poiſon lies,
That link'd in guilty bands with gloomy pride,
Five youths prepare to tempt thy infant tribe.'

"So Vice allures with Virtue's pleaſing ſong,
And charms her victims with a ſiren's tongue;*
In melting ſtrains her artful numbers roll,
And move the tender paſſions of the ſoul;
Chaſe trembling reaſon from her native throne,
And make the bluſhing captive all her own."

CLASS IX.

CASSIA.†

Enneandria, Monogynia.

"In the drear convent's ſolitary gloom
Where ſuperſtition rears a living tomb,
And beauty, doom'd in early life to part
From each lov'd ſcene, which pleas'd her youthful heart,
Mourns the ſad path, by cruel zealots trod,
And bows, reluctant, to the ſhrine of God.
While the deep organ ſounds the hallow'd ſtrain
With ſolemn ſtep proceed the pious train

"Under this claſs rank a natural order, entitled Luridæ, the plants of which are moſtly poiſonous. They are characteriſed by a permanent calyx, divided like the corolla, which is monopetalous, into five ſegments, five ſtamens, one piſtil, a bilocular ſeed-veſſel, and either a capſule or berry incloſed within the flower. Some are uſed medicinally, and others, by ſoil and cultivation, have been rendered eatable.

* Sirens, three ſea nymphs, who charmed ſo much by their melodious voice, that all forgot their employments to liſten to them, and at laſt died for want.

† *Caſſia*,—Nine ſtamens one piſtil. It is characterized by a flower with five roundiſh concave petals; it has nine declining ſtamens, three of the lower are long, and three of the upper ſhorter; the ſummits of the three lower are large, arched, beaked and ſeparated at their points. In the centre is a long taper germen, which becomes a long pod divided by tranſverſe petitions, one or two roundiſh ſeeds faſtened to the margin of the upper valve. *Caſſia Lignea* is the bark of a tree of this genus, much like the cinnamon, growing promiſcuouſly with it in the Iſland of Ceylon. Some Naturaliſts think it more properly the cinnamon of Sumatra, Java, and Malabar; it poſſeſſes a ſweet, poignant, and agreeable ſmell, and is uſed among odoriferous drugs for the incenſe in Catholic churches."

In

In poliſh'd cenſers, wrought with wond'rous care,
Nine cherub boys the holy incenſe bear.
In clouds of ſmoke the fragrant odours riſe,
Fraught with the Sinner's pray'r, and Captive's ſighs.
So the learned Magi, warn'd of God's decree
Before the infant Chriſt to bow the knee,
Choſe the rich Caſſia's fragrant flow'r to bring
A grateful off'ring to their future King.
Lord! may that ſtar which journey'd o'er their head,
And mark'd the ſpot he made his humble bed,
On us ariſe, with bright effulgence blaze,
And clear thoſe miſts miſguided faith may raiſe;
Proclaim to diſtant worlds a Saviour giv'n,
And point the path which leads the way to heav'n."

CLASS XIV.

EUPHRASIA.—EYEBRIGHT.*

Didynamia, Angioſpermia.

" When laughing Summer decks the verdant mead,
See two fond brothers bright Euphraſia lead;
Her azure robes float in the ſcented air,
And two young pages plait her flaxen hair,
Ah! what avails the beauty of her face,
Her eye's bright luſtre, or her playful grace?
Lo, the relentleſs mower's cruel hand
Spoils the rich treaſures of gay Flora's land;
Beneath the ſtroke the fair Euphraſia ſinks,
And her life's blood the earth's parch'd boſom drinks.
" So Scotia's Mary, in youth's ſmiling hour,†
Felt the ſtern vengeance of a rival's pow'r:
In artleſs confidence ſhe left her home,
And where ſhe ſought a haven found a tomb.
Yet 'midſt the bitter ſorrows of her fate,
On her fine brow meek reſignation ſat

* " *Euphraſia.*—Two long, two ſhort ſtamens. This genus is diſtinguiſhed by a cylindrical calyx conſiſting of four parts, the anthers ſpinous at the baſe of one of the lobes, and the capſules of an oblong ovate form and bilocular. *Euphraſia Officinalis*, ſelected for an example, was once celebrated in diſorders of the eyes; it is an elegant little plant, growing in dry paſtures and heaths, the corolla is blue, and the leaves ovate and ſharply indented about the edges. It will not grow but when ſurrounded by others taller than itſelf."

† " Mary, queen of Scots, famous for her beauty, her accompliſhments, learning, and misfortunes. During the rebellion of her ſubjects in Scotland, ſhe fled to Elizabeth for protection, who took advantage of the confidence ſhe placed in her, and, after an impriſonment of eighteen years, had her brought to trial and beheaded, under pretence of her being concerned in a conſpiracy againſt her life."

Hope

Hope to her view diſplay'd a heav'nly crown
And in the fallen Queen the angel ſhone;
To the keen axe ſhe bow'd her lovely head,
And Scotland's pride a guiltleſs victim bled."

CLASS XV.

CHEIRANTHUS.—STOCK JULY FLOWER.*

Tetradynamia Siliquoſa.

" Where now, St. Lewis, is thy royal veſt
Where the *gay croſs* that grac'd thy Noble's breaſt?
Each order, enſign, monument, and buſt,
The foot of Diſcord trampled in the duſt.
Then dreadful Anarchy her ſword unſheath'd,
And through the air her noxious poiſon breath'd:
On the vaſt wreck of ruin'd France ſhe ſtood,
And dy'd her garments in her Monarch's blood.
Martyr'd Religion, with uplifted hand,
Invok'd forgiveneſs on her guilty land;
With holy lips ſhe kiſs'd th' extended knife
And with a ſmile reſign'd her ſpotleſs life.
Diſtracted Virtue beat her tortur'd breaſt,
Wept o'er her race, and ſunk to endleſs reſt;
And genius, as ſhe wing'd from thence her flight,
Threw o'er the land the ſable ſhade of night.
At the ſad ſcene bright Cheirantha roſe,
And tun'd her lyre to chaunt her cruel woes;
In robes of golden Majeſty adorn'd
She ſhone the emblem of the Saint ſhe mourn'd.
Four loyal youths, in Mis'ry's moving ſtrain,
Sing of the injur'd King and Nobles ſlain.
Two ſeraph boys, bedew'd with tears, relate
The faded glories of their fallen ſtate.
When heav'n, to ſave the virtuous from the ſtorm,
Sent gentle Pity in Britannia's form:
Her waving plumage and her burniſh'd ſhield
To ſuffering France the Angle-maid reveal'd.

* " Cheiranthus. Four long, two ſhort ſtamens. Belonging to the natural order Siliquoſa. The calyx conſiſts of four leaves, and is gibbous at the baſe; the corolla is compoſed of four petals reſembling the figure of the Croſs of St. Lewis, whence theſe corollas are called cruciform, or croſs-ſhaped flowers: two of the ſtamens are conſiderably ſhorter than the other four, occaſioned by each being placed on the outſide of a little gland, which obliges them to bend, and conſequently takes from their length. The ſeed-veſſel is a ſilique, or pod, compoſed of two valves, each covering a ſmall cell, and the cells are ſeparated by a thin partition. When the ſeed is ripe the valves open from the bottom upwards, and remain faſt to the ſtigma at top; the ſeeds are faſtened alternately by a ſhort pedicle to each edge of the partition. Wall-flower and ſtock Gilly-flower belong to this genus.

She call'd the exil'd wand'rers to her land,
And heal'd their ſorrows with celeſtial hand:
Threw o'er their trembling limbs her crimſon veſt,
'And ſooth'd their matchleſs agonies to reſt.'*

CLASS XVIII.

MONSONIA.†

Polyadelphia Dodecandria.

"Huſh, ye rude ſtorms, blow mild, ye weſtern gales,
On the wide ſea triumphant beauty ſails.
Whence gloomy Afric ſpreads her ſable wings
A glitt'ring gem exploring Maſſon brings.
From *five ſtrange tribes* a crowd of tawny ſwains
Sing round the maid their rude untutor'd ſtrains:
Twelve modeſt Virgins near her toilette ſtand,
And deck her form with Taſte's fantaſtic hand,
'Accept,' he cried, 'this prize, accompliſh'd maid,
As at young Anna's feet the flow'r he laid
'Sweet emblem of thyſelf, Oh! let it bloom,
Nor find in Britain's ſoil an early tomb.'
With timid hand the proffer'd boon ſhe took;
And on its beauty caſt a tender look,
'Adopted child,' ſhe ſaid, 'here take thy reſt;'
And plac'd it gently on her ſnowy breaſt.
Her modeſt bluſh fell on the op'ning flow'r;
It bow'd its head, and own'd a rival's pow'r,
Receiv'd Monſonia's name with flatt'ring pride,
And bloom'd unenvious by bright beauty's ſide."

CLASS XIX.

CARDUUS.—THISTLE, &c.‡

Syngeneſia Polygamia, Æqualis.

"From the deep gloom of Superſtition's night
The Scottiſh race beheld a gleam of light

When

* "Take the too puniſh'd ſuff'rer to your breaſt,
And ſoothe its matchleſs agonies to reſt. *Dr. Butt's Poems.*

"From the Epilogue to the Good Mother, performed by the young ladies at Mrs. St. Quentin's School at Reading, at the repreſentation of which ſeveral of the French emigrants were preſent. The elegant lines of which they were the ſubject are a beautiful appeal to the heart, replete with poetic images and fine alluſions.

† *Monſonia.*—Filaments in many bodies. The calyx conſiſt of five leaves, and corolla of five petals; the ſtamens are united in five bodies, the ſtigma is quinquefid, and the capſule contains five cells. The plants of this genus are all natives of the Cape, and have been named in honour of Lady Anne Monſon. The ſpecies ſelected for an example, *Monſonia Speciosa*, was introduced into this country in 1774, by Mr. Maſſon."

‡ "*Cardnus.*—Anthers united, one piſtil. This genus is characterized by an ovate, imbricate calyx, with prickly ſcales, a number of ſmall florets, each

When infant Genus, ſmiling as ſhe roſe,
Bound her bright laurel round Achaius' brows,
'Oh! burſt,' ſhe cried, 'the fetters of the mind,
And wake the ſlumb'ring reaſon of mankind;
Nurſe this young dawn of Science into day,
And fix on Learning's throne thy potent ſway,'
Before his riſing fame, with poliſh'd grace,
Bow'd the great King, and father of his race.
The gallic Prince Achaius thus addreſt,
Warm from the feelings of his gen'rous breaſt:
'Let the ſoft bond of Peace our ſtates combine,
And Friendſhip's wreath around our Sceptres twine.
For know my daring ſpirit rouz'd to war,
O'er thy vaſt plains ſhall drive the blood-ſtain'd car,
No inſult unprovok'd I'll bear,' he ſaid,
And pluck'd the thiſtle from its rocky bed,
Flung the green ribbon o'er his royal veſt,
And bound the enſign to his dauntleſs breaſt.
Five noble chiefs, the bulwark of their land,
Receiv'd this order from their Monarch's hand.*
From dreary Scotia's wild uncultur'd ſhore
To Charlemagne's court this pledge of faith they bore,
And Gallia's King confeſs'd his pride to own
A friend and hero on the Scottiſh throne."

CLASS XIX.

VIOLA.—VIOLET.†

Syngeneſia Monogamia.

"From the world's gaze, with meek retiring grace,
The fragrant Viola averts her face.
Five tender brothers in retirement's ſhade
With fond affection guard the tender maid.

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each furniſhed with five ſtamens, of which the anthers are united, and a piſtil. Theſe florets are placed on one common hairy receptacle. There are twenty-ſix ſpecies, ten of which are natives of Great Britain, growing wild in hedges and dry grounds."

* "The Order of the Thiſtle was inſtituted in the ninth century, by Achaius, King of Scotland, when he made the famous offenſive and defenſive league with Charlemagne, King of France."

† "*Viola.*—Five ſtamens united, one piſtil. The flowers of this genus are ſimple; the calyx is divided into five parts, and the corolla conſiſts of five petals, which are irregular, and terminate in a horn containing the nectary; and the capſule three-valved, with one cell placed above the valve. *Viola Odorata*, or ſweet Violet, ſelected for example, ſcents the bank hedges, and borders of the woods, with its fragrant purple flowers; it has no ſtalk, except the ſcape which ſupports the flower, and the runners by which they are cultivated; the leaves are heart-ſhaped, and the corollas ſometimes white. The gardens are adorned with a large double variety.'

Ah,

Ah ye, who love with ſtudious eye to trace
Thoſe ſimple charms that boaſt no borrow'd grace,
Seek not this flow'r, and its fraternal tribe,
Amid the garden's gay luxuriant pride:
Explore the woods, the meadows, and the wild,
For ſweet Simplicity's untainted child.
Let Nature be your guide, truſt not to Art,
To deck the form, ſhe mars the better part.
From thoſe rich flow'rs that Taſte and Fancy prize
No embryo ſeeds, no future race ariſe:
Theſe 'mid your ſmiles, your bounty, and your toil,
Mourns ſocial pleaſures and a parent ſoil.
"So the poor exile, in a foreign clime,
Pines his lone hours, and counts the ling'ring time
Torn from each charm of life, and doom'd to roam
From Friendſhip's bleſſings and his native home;
That home, perhaps, where ſome endearing fair,
Some ſmiling babes, might ſoothe their father's care.
Ah! for their voice to meet his liſt'ning ear,
For their kind hand to wipe the ſtarting tear,
To chaſe the thought more diſtant ſtill he roves,
But finds no clime can change the heart that loves,
For him in vain the groves and meadows bloom,
And the gay ſun but lights him to his tomb.
Scorn'd by a number, pitied by a few,
He ſhrinks indignant from the public view;
Aſſail'd by poverty, a prey to grief,
Too ſad to hope, too poor to aſk relief.
On ſome lone ſpot he reſts his weary head,
The air his canopy, the earth his bed.
No gentle friends to eaſe the pangs of death,
Hear his laſt pray'r, and catch his parting breath.
Yet o'er his alter'd mind peace mildly gleams,
And his laſt hours reflect its ſoftn'd beams.
With ſmile ſerene he meets his haſt'ning fate,
Truſts in his God, and ſeeks a better ſtate."

CLASS XX.

PASSIFLORA.—PASSION FLOWER.*

Gynandria, Pentandria.

"BY faith ſublimed ſweet Paſſiflora ſteers
Her dreary journey through this vale of tears;

The

* "Paſſiflora,—Five ſtamens on the piſtils, three piſtils. The plants of this genus are diſtinguiſhed by a five-leaved calyx, a corolla of five petals, a radiate crown for a nectary, and a fleſhy berry. There are near thirty different ſpecies, all of them natives of New Spain, the Brazils, or Weſt India iſles; but only one is ſufficiently hardy to flouriſh in the open ground in this country, viz. *Paſſiflora Cæralea*, or Blue-Paſſion flower with long ſlender ſhrubby ſtalks, and which may be trained againſt a houſe to the height of thirty or forty feet; its

The hopes of heav'n alone her thoughts employ,
Chriſt is her glory, and the croſs her joy.
To her fair breaſt *five lovely infants* cling,
And draw their nurture from religion's ſpring,
So the Almighty in the deſert fed
The ſage Eliſha with his hallow'd bread.
Three pious virgins form her holy train,
Join in her pray'rs, and weep the Lamb that's ſlain.
With ſolemn ſtep they tread the cloiſter's gloom,
Seek its deep ſhade, and commune with the tomb.
In hollow tones each ſepulchre replies,
'We ſleep in peace ſecure with God to riſe.'
Hark! from thoſe walls what ſacred anthems ſound,
With hymns of praiſe the vaulted roofs reſound.
He died, he died, the Saviour of mankind,
To ſave our ſouls his ſpotleſs life reſign'd.
Aſtoniſh'd Nature trembled at the ſight,
And veil'd the guilty land in ſhades of night.
In lofty mountains roll'd the mighty flood,
Earth op'd her jaws and drank his precious blood.
Redemption's ours, re-echoed through her caves;
The dead were rous'd and burſt their ſilent graves.
Death vanquiſh'd, fled and ſought his fell abode;
Sin bluſh'd with ſhame, and hid her face from God.
While mercy, riſing from the throne of grace,
Pronounc'd free pardon to a ſinful race.
" Oh! may that croſs on which my Saviour died
Subdue my paſſions and my guilty pride.
Lord, on my ſins, oh! let forgiveneſs beam,
Receive the ſoul thy mercy did redeem."

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its ſhoots grow to fifteen or ſixteen feet long; the leaves are palmate, and compoſed of five ſmooth, entire, obtuſe lobes, the flower comes out at the ſame joint with the leaf, on a peduncle near three inches long; within the corolla is the nectarium, compoſed of a multitude of thread-like fibres, of a blue and purple colour, diſpoſed in circular rays round the central column, which is crowned with a roundiſh germen, from the baſe of which five awl-ſhaped ſtamens ſpread out horizontally, terminated by yellow bending anthers; from the ſide of the germ ariſe three ſlender purpliſh ſtyles, ending in obtuſe ſtigmas. The germ becomes a large, oval, yellowiſh fruit, incloſing a ſweetiſh but diſagreeable pulp, in which the oblong ſeeds are contained. The flowers open about eleven or twelve o'clock, and only continue expanded one day; but there is a conſtant and numerous ſucceſſion from July till October. This plant is held in a great veneration in ſome Catholic countries, where the religious make the leaves, tendrils, and different parts of the flower repreſent the inſtruments of our bleſſed Saviour's paſſion. This genus has been referred by ſome botaniſts to the claſs Pentrandia Trigynia."

CLASS

CLASS XXI.

QUERCUS.—OAK.*

Monoecia Polyandria.

" FROM thoſe tall woods that tow'ring touch the ſky,
Where England's ſafety and her riches lie
The venerable Quercus view'd afar
The dreadful ravages of diſtant war.
Time on his limbs her hoary veſt had ſpread,
And age had ſilver'd o'er his ſacred head.
No more his *youthful ſons* in frolic play,
With their *gay ſiſters* paſs the happy day:
For Glory's field the noble ſwains prepar'd,
Felt for their country, and its dangers ſhar'd.
To their drear homes the penſive maids retir'd,
And mourn'd the ardour that their ſouls admir'd.
Diſtreſs'd Britannia, weeping at his ſide,
With frantic agony the havoc ey'd.
Round his ag'd neck her ſnowy arm ſhe threw,
And ſighs ſucceeded to each breath ſhe drew;
To her warm lips his furrow'd cheek ſhe preſt,
And ſpoke the throbbing anguiſh of her breaſt:
Oh! my dear father, by thy foreſt's ſpace,
By all the honours of thy glorious race,
If in thy love Britannia claims a ſhare,
Oh, in this awful moment hear her pray'r!
Behold Bellona mounts her blood-ſtain'd car,
And flames the burning torch of cruel war,
Humbled by guilt, we own, the ſcourge is juſt;
Yet in God's mercy, and *in thee*, we truſt:
In that great God who, when Rebellion tore
And delug'd England in her ſov'reign's gore,
Vouchſaf'd with peace to bleſs the bleeding land,
And heal'd her wounds with Pity's gentle hand.

In

* " Quercus.—Stamens and piſtils in ſeparate flowers, but on the ſame plant. The ſtaminiferous flowers of this genus hung on a looſe ament or catkin; the calyx is moſtly divided in five parts, and the ſtamens are from five to ten in number. The piſtilliferous ones are ſeated in a bud, the calyx is one-leaſed and entire, the ſtyles are from two to five. The fruit, or acorn, is an ovel nut covered with a tough ſhell, and immerſed at bottom into the calyx or cup; neither of theſe flowers have any corolla. There is one ſpecies growing in great abundance in this country in woods, foreſts, and hedge rows, viz. *Quercus Robur*, or common Engliſh oak, ſelected for an example, is from ſixty to ſeventy or an hundred feet high, and is remarkable for its ſlowneſs of growth, bulk, and longevity. The leaves are oblong, broadeſt towards the top, and the edges acutely ſinuated. There is a variety, of which the leaves are finely ſtriped with white.

" The Quercus Suber, or Cork Tree, is of this genus, the bark of which furniſhes

In the, when the poor martyr'd Charles' ſon*
Was driv'n an exile from his father's throne;
When a ſad wand'rer through is native land,
Purſu'd by numbers of th' Uſurper's band,
Thou o'er the Prince thy ſhelt'ring foliage threw,
And ſcreen'd the victim from his murd'rer's view,
In thee, who made preceding ages know
The walls of England brav'd each hoſtile foe,
Oh! let our navy ſtill triumphant reign,
And rule the mighty monarch of the main;
From Heav'n and thee alone ſucceſs can ſpring,
Then ſave thy country as thou ſav'dſt thy King."

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furniſhes that uſeful material cork. This tree grows in great plenty in Spain and Portugal.

"Quercus Coccifera—Scarlet, or Kermes Oak, produces thoſe ſmall glandular excreſcences called Kermes, or Scarlet Grain, uſed by the dyers. Theſe glands are the effects of certain inſects depoſiting their eggs betwixt the bark of the branches and leaves, cauſing an extravaſation of the ſap, and forming that excreſſence or ſubſtance, which being dried is the Kermes, or Scarlet Paſtel. There are a variety of other ſpecies found in North America and the different parts of Europe.

"The Oak is of the greateſt importance to Great Britain; for, beſides the purpoſe to which the timber is applied in navigation and architecture, the bark is uſed in tanning of leather, and by the Highlanders to dye their yarn of a brown, or mixed with copperas, of a black colour; the ſaw-duſt is principally uſed in dying fuſtian; the acorns are an excellent food to fatten ſwine, and the leaves make hot-beds."

* "Charles II. after his defeat at Worceſter by Cromwell, eſcaped with imminent danger from falling into the hands of the uſurper. To conceal himſelf he was obliged to climb a ſpreading Oak, among the thick branches of which he paſſed a whole day, and ſaw the ſoldiers of the enemy paſs underneath in purſuit of him."

Theſe excerpts can ſcarcely fail to impreſs our readers with a very favourable opinion of the poetical talents, and, which is of much greater conſequence, of the religious and moral principles, of the author. They are, indeed, highly honourable to her taſte, underſtanding, and feelings. We might have noticed ſome metrical inaccuracies, proceeding from the unwarranted pronunciation of particular words, in order to render them conformable to the meaſure of the verſe, but theſe are few, and amidſt ſo many beauties we could not bring our mind to dwell upon ſuch trivial defects. We muſt, however, ſay a few words, on the compliment to Mr. Wilberforce, introduced into the deſcription of the Sugar-cane, for his oppoſition to the Slave Trade. That Gentleman, no doubt, is entitled to praiſe for acting in perfect conſiſtency with his principles; but it does not follow that all who differ from him in opinion ſhould be expoſed to cenſure. The fact is, that men of as high honour, as fervent piety,

and

and as exemplary lives as that gentleman, object moſt ſtrongly to the abolition of the Slave Trade, and that, too, on grounds of *humanity*, which is the very plea moſt ſtrenuouſly urged by the ſupporters of that meaſure. We ſuggeſt, therefore, for the cool conſideration of the author, that to call upon the "God of Juſtice" to "ſtrike with gather'd wrath a guilty land"—merely becauſe rulers have not aboliſhed the Slave-Trade, is, to ſay the leaſt of it, uncharitable; and, to ſpeak the truth of it, borders cloſely on impiety. We object alſo, but on very different grounds, to the compliment paid to another public character, of a very different caſt, in P. 58. In the firſt place praiſe of ſuch characters, even when *deſerved*, is unbecoming a moral writer; and, in the next place, it is not in this inſtance, well-applied. To ſuch objects of commendation the moral to the *Nightſhade*, which we have extracted above, points with peculiar force.

There is a reſpectable liſt of Subſcribers prefixed to the work; preceded by an elegant tribute of gratitude to the Ducheſs of Devonſhire to whom it is dedicated. The book is admirably printed by Benſley.

An Eſſay on the War to reſtore and perpetuate Peace, good Order, and Proſperity to the Nations. By Bryce Johnſton, D. D. Miniſter at Holywood. 8vo. Pp. 334. Ogle, London; Ogle and Aikman, Edinburgh; and Ogle, Glaſgow. 1801.

THE ſemblance of peace between Great Britain and France has been ſooner reſtored than Dr. Johnſton probably expected when compoſing this Eſſay; and if he could inſtil into the Firſt Conſul and his myrmidons, the principles which he deems neceſſary to make peace permanent, he would render a much greater ſervice to his country, than Lord Hawkeſbury rendered, when, with Citizen Otto, he ſubſcribed the preliminaries. In his opinion, no confidence can be had in the faith either of nations or of men, who are not under the influence of ſome fixed principles of religion; and it is not probable that he will conſider the concordate between the Pope and the Conſul as ſufficient to fix the principles of that man, who in his native country was a *Catholic*; in France, profeſſed himſelf an *Atheiſt*; in Italy was again the *dutiful ſon of his Holineſs*; in Egypt, celebrated the *feſtival of Mahomet*; and has now, after conſtituting himſelf the head of the Gallican church, inſulted a Britiſh Nobleman, the repreſentative of a Chriſtian King, with a fête exhibiting the proceſſion of *the Goddeſs of Liberty!!!*

What Dr. Johnſton thinks neceſſary to perpetuate peace, good order, and proſperity among the nations, will be obvious to our readers from the following analyſis of his Eſſay, which is divided into four chapters treating in order; *of Religion*; *of Civil Society, and Civil Government*; *of the Influence of Religion upon Civil Society*; and of *the*

Neceſſity of Religion in the preſent State of Europe, to reſtore Peace, good Order, Stability, and Proſperity to Civil Society.

"Religion (ſays our author in the firſt chapter) may be conſidered either as a ſyſtem of truth and of duty exiſting without us, and totally independent of us; or as, that truth and duty believed, loved, and obeyed by us. In the former point of view, it contains all thoſe truths of God, which we are bound to believe and love upon his own infallible teſtimony; and all thoſe laws of God, which we are bound to obey upon his rightful and ſupreme authority."

He then makes ſome pertinent remarks upon the late cavils againſt the authenticity and inſpiration of the ſacred ſcriptures, and proves, by an appeal to facts and experience, that they contain a ſyſtem of truths and of precepts not only worthy of God, but alſo calculated, above all the other inſtitutions of religion which the world has ever ſeen, to promote as well the temporal as the eternal happineſs of mankind.

"In the ſecond point of view (ſays Dr. Johnſton) religion may be conſidered as the belief and love of truth, actually exiſting in the underſtanding and heart of man, regulating his words and actions, and forming his character. It is to this that the name *religion* is properly given. Like the moſt of original names, the name *religion* is the moſt juſt, compendious, and comprehenſive deſcription of the thing itſelf. From the two Latin words *re-ligo*, of which it is compounded, and from which it is derived, it ſignifies a *ſecond obligation*. Religion binds us to nothing, to which we are not previouſly bound by the law, and it binds us to every thing to which we are bound by the law of God. But it is not the *primary Divine obligation* that makes us religious. If it were, then every man would be religious, for the Divine obligation is binding upon every man. It is the *ſecond obligation* which makes any man religious. He becomes religious then, and only then, when, by his own voluntary choice, reſolution, and vow, he engages, in a juſt dependence on God, to conform in faith, in diſpoſition, and in outward conduct, to the Divine obligations which lie upon him."

After ſome juſt obſervations on the nature of vital religion, our author proceeds to rectify ſome miſtaken notions too generally entertained of Divine Providence. "It is as abſurd to ſuppoſe that the world could ſupport and govern itſelf, as it is to ſuppoſe that it could at firſt have made itſelf. It is abſolutely inconſiſtent with the nature of *creature*, whatever its rank or ſituation is, to be for a ſingle moment ſelf-exiſtent and independent of its Creator."

This is a ſelf-evident truth, which, as it muſt be admitted by every reflecting mind, might have been ſo illuſtrated as to overturn all thoſe impious coſmogonies which either conſider attraction and repulſion as inherent and neceſſary powers of matter, and thus exclude God from the world; or ſuppoſe a fluid diffuſed through the univerſe of ſuch a nature, as that by its gyrations the motions of the heavenly bodies may be continued, if not begun, without the agency of any thing ſuperior to matter. But, as we ſhall probably ſoon have an opportunity of examining at large the foundations of theſe two theo-

ries,

ries, which, though differing in words, lead to the ſame concluſion, we proceed with our author, who truly obſerves, that—

"Divine Providence ſupports and governs every order of beings, by laws and means ſuited to their reſpective ſituations and natures: ſpiritual beings by ſpiritual laws and means; and beings, ſuch as man, partly ſpiritual and partly material, by laws and means partly ſpiritual and partly material."

Having proved that nations and individuals are often employed as inſtruments in the hand of Providence, he obſerves that many of them know not that they are carrying into effect the purpoſes of God, and that often, when they are doing ſo, they intend the reverſe.

"For inſtance, in the preſent aſpect of Divine Providence, the French nation profeſs to be the friends of mankind and liberty; that they come to render nations free, proſperous, and happy. And MOST PROBABLY, THEIR SECRET, BUT REAL DESIGN IS UNIVERSAL DOMINION AND UNIVERSAL INFIDELITY; two things, which never can ſubſiſt together, while there is a God who ruleth in the kingdoms of men, and a truth of things. But what have they in fact done? Their profeſſions are their *own* language; but their actions are the language of *Providence*. So far as their arms have extended, they have proſcribed the Sabbath of the Lord; deſtroyed or dethroned Kings; aboliſhed ranks and titles; ſeized equally upon the property of States, of communities of men, and of individuals; put fetters upon the preſs; deſtroyed all liberty among the people, and all ſtability in the Government; and have thrown civil ſociety looſe with all its ſacred rights. Property, character, liberty, and life, all fall before them, without real crime or fair trial. Theſe are facts too common and too glaring to be denied. Theſe are awful judgments. But what are the ſins, of which theſe facts, theſe judgments, are the ſymptoms, the corrections, and the puniſhments? What are the ſins which naturally produce theſe judgments? Are they not ſuperſtition, neglect of religion, profaneneſs and infidelity? Are they not the exceſs of power, to which thoſe who rule are too apt to verge in the preſent ſtate of human nature? Are they not a general perſuaſion among perſons of rank, faſhion, and fortune, that if there is any ſuch thing as religion, its bleſſings are all reſerved to a future ſtate, and (are) of that ſpiritual kind, as inſipid to their taſte, as to that of a diſciple of Mahomet; and that without religion, they can poſſeſs and enjoy their eſtates and titles, and poſſeſſed of theſe, they care not for religion, and all her far diſtant and viſionary bleſſings? Are they not that diſſatisfaction with the ſituation in which unerring Providence has placed them, and that licentiouſneſs among the great body of the people in the lower ranks of life, which make them fret under and complain of that Government, and of thoſe laws, by which, under God, their property, character, liberty, lives, and religion are ſecured to them; and which make them complain of thoſe diſtinctions of talents, of rank, and of worldly poſſeſſions, that are the appointment of God, eſtabliſhed by his Providence and recognized by his word. Are not theſe the national ſins, which the voice of Providence, by the *actions* of the French people, marks out and reproves?"

Certainly they are; but we muſt beg leave to obſerve, and the hiſtory of the world authorizes the obſervation, that tumults and maſſa-

cres, and wars, ſuch as have been engendered in the womb of the French revolution, have ſprung much more frequently from the licentiouſneſs of the people than from the tyranny of rulers. Was Lewis XVI. a tyrant? So far from it, that, we are perſuaded, our author himſelf will admit that there was leſs tyranny or "exceſs of power" in his diſpoſition than in that of perhaps any one of his predeceſſors; and that but for his extreme averſion from ſhedding the blood of his ſubjects, Marſhal Broglio might have cruſhed the hydra in embryo. We muſt likewiſe obſerve that, in England, the lower orders of the people ſeem to be at leaſt as careleſs of religion as the higher; Nay, in the metropolis, (we ſpeak not haſtily, nor inadvertently, but from long and attentive obſervation, with ample means for acquiring a competent knowledge of the melancholy fact) a very great majority of the lower claſs of people have no religion whatever; but ſet the laws of God at defiance, utterly diſregard every moral and ſocial obligation, and are only reſtrained from the open gratification of every bad propenſity, and of every evil paſſion, by the ſalutary dread of legal puniſhment.—We earneſtly recommend this damning fact to the rulers of the land; that they may not be led to ſacrifice truth at the ſhrine of popularity, in adverting to the ſtate and diſpoſition of the poor; but be induced not merely to deviſe means for bettering their phyſical condition, but to labour earneſtly and ſeriouſly to meliorate their religious and moral ſentiments, and to produce a radical reformation of principle among them. We have alſo been credibly informed that, in ſome parts of Scotland, the worſt ſort of infidelity—the ribaldry and blaſphemy of Paine—is much more prevalent among the lower than the higher orders of ſociety. The author's remarks however are in general juſt and pertinent; and as ſuch we recommend this extract to the ſerious meditation of our readers of every rank.

After ſome farther illuſtrations of Providence, our author obſerves, that—

"The truly religious man attends to the whole of religion. He does not, like ſome, confine it merely to that religion which is ſeated in the underſtanding, in the heart, in the affections, and in the will; nor like others, ſolely to thoſe external ordinances, which are only the m ans of religion. He does not confine it to faith alone without works, nor to works alone without faith. He does not confine it merely to the day and to the ſanctuary of the Lord, but he extends it alſo into the ordinary duties and tranſactions of life."

Having illuſtrated this doctrine and eſtabliſhed it on ſcripture, he proceeds to remark on what he calls "bigotry to external churches." Of theſe remarks ſome are excellent; whilſt others are ſo expreſſed that they may lead the unwary to look upon it as a matter of indifference with what church they communicate. This, *we* are ſatisfied, is not the author's meaning; but we wiſh that, in a future edition of his eſſay, he would expreſs himſelf on the ſubject of Church-

communion

communion with greater preciſion. In the mean time we recommend to Eraſtians and Diſſenters of all denominations the following judicious reflexions on churches eſtabliſhed, and churches only tolerated.

The religious man " is not like many, who ſpeak of churches eſtabliſhed as national churches by human laws as the only true churches, and repreſent all others as heretical and contemptible; or who ſpeak of thoſe churches which are not thus eſtabliſhed, as the only churches of Chriſt, and repreſent the legal civil eſtabliſhment as an unchurching of thoſe, who are favoured with the countenance of the great body of the nation, and of the Civil Magiſtrate. The opinions of thoſe, who ſay that civil eſtabliſhments are neceſſary to the exiſtence or ſupport of the Church of Chriſt, and of thoſe who ſay that the Church of Chriſt cannot exiſt in a civil eſtabliſhment, are alike erroneous. The Church of Chriſt exiſted in the world without a ſingle eſtabliſhment until the days of Conſtantine in the *third* centry.* Since that time to the preſent day, there have been and ſtill are many external Churches, which are Chriſtian Churches, though they were never eſtabliſhed by the civil law in any country; and in many of them the religion of Jeſus hath been profeſſed and practiſed in as much purity as in many eſtabliſhed churches. The civil law of any country, or a civil magiſtrate, cannot *make* a religion, nor can they *bind* a religion upon the *conſciences* of men.

" But this does not ſay, that a civil ſtate, or magiſtrate may not ſay, that, as the great body of the people think that this or that external church is the church of Chriſt, therefore civil protection ſhall be afforded it, and various privileges of a civil kind ſhall be granted to its members; while thoſe perſons who think ſome other external church more pure than this one, ſhall be at liberty to connect themſelves with that other church, without being deprived of any of their *religious* privileges, but without thoſe *civil advantages*, which it was the mind of the ſtate to grant to the members of that external church which the great body of the people thought the beſt one. Such civil eſtabliſhments could not make the church which is thus eſtabliſhed, either *better* or *worſe* as a *Chriſtian church*, though it might give ſome *civil advantages* to the members of that church, becauſe the nation, in their (its) civil and legiſlative capacity, thought well of that external church previouſly to its civil eſtabliſhment.

" Some ſay that civil eſtabliſhments greatly corrupt the church, by aſſimilating it more and more to the corruptions of the ſtate. This is true; but it is equally true that churches not eſtabliſhed by law, are more and more corrupted by being aſſimilated to the prejudices and errors of the members of thoſe churches. And if the miniſters and office-bearers in the one are too much under the improper influence of the State; thoſe of the other are too much under the improper influence of the people, with all their prejudices and humours. The evil influence of the one is no reaſon that we ſhould throw ourſelves into the evil influence of the other.

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* This is probably an error of the preſs. It was in the *fourth* century that the Chriſtian Church firſt received a civil eſtabliſhment, Conſtantine himſelf not being converted to the faith before the year 312.

" It is not from any thing peculiar and eſſential to the nature of civil eſtabliſhments, that eſtabliſhed churches are gradually aſſimilated to the corruptions of the State; nor is it from any thing peculiar and eſſential to non-eſtabliſhments, that churches not eſtabliſhed by law, are gradually aſſimilated to the corruptions of the people. But it is owing to a cauſe common to both in the preſent ſtate of the world; the groſs corruption of human nature in thoſe men who make up theſe ſtates or civil communities, and thoſe churches or eccleſiaſtical communities."

He might have added that this cauſe is likely to operate with the greateſt force in churches not eſtabliſhed by law; becauſe the maintenance of the Clergy flowing from the voluntary contributions of the people, the apprehenſion of want, which would be the conſequence of diſguſting the people, will always be a more powerful motive to a mean mind, than the proſpect of preferment can be to an ambitious one. Hence there are no ſuch monſtrous doctrines taught in the Church of England even by her moſt licentious Clergy, as in the conventicles of our Diſſenters; nor, we have good reaſon to believe, in the Church of Scotland, as by the fanatical ſectaries, who have forſaken her communion.

Should the length of this extract be thought to need an apology, we can only ſay, that, to us it appears to contain more ſound ſenſe, and therefore to be of more general utility than ſome *volumes* which have been written on the *alliance between Church and State*; the expedience of *a teſt-law*; and the equity of a *toleration*.

In this chapter the reader will likewiſe meet with ſome judicious reflections on the abſurdity as well as iniquity of religious perſecution; on the proper methods of propagating the faith and defending it againſt the aſſaults of unbelievers; on the beſt way of repelling temptations both to vice and to apoſtacy; and on the nature and utility of prayer. For theſe, however, we muſt refer to the eſſay itſelf, and proceed to the ſecond chapter in which Dr. Johnſton treats of *Civil Society and Civil Government*.

On this ſubject he is evidently not at home. After ſome commonplace obſervations on the ſocial affections and the ſocial powers of man; on the helpleſſneſs of human individuals; and their inevitable degeneracy when not aſſociated in political bodies compoſed of members of diff rent ranks, he enumerates the four forms of civil goverment, which he ſays are *dictated by nature*. It is needleſs perhaps for us to add, that theſe are a *democracy*, an *ariſtocracy*, a *monarchy*, and a *mixed Government*; but we ſhould be glad to know our author's authority for aſſerting that a *democracy is dictated by nature*, or indeed what is the meaning of that aſſertion. The inſtincts of children prompt them to reverence their parents but not their brethren, and of young men uncorrupted to pay reſpect to the counſels of the aged, but not to thoſe of their youthful companions. Hence the earlieſt governments of which we have any authentic account were *monarchical*, or a mixture of monarchy and ariſtocracy; and ſuch are the forms of government which prevail among all barbarous nations at this day. " Principio

rerum,

rerum, gentium nationumque imperium penes reges erat: quos ad faſtigium hujus majeſtatis, non ambitio popularis, ſed ſpectata inter bonos moderatio provehebat."

Such was the dictate of untutored *inſtinct*, which we ſuppoſe to be what our author means by *nature*. But though we differ from Dr. Johnſton in this particular, which is of little importance perhaps to the inhabitants of Great Britain in the preſent age, we cordially admit his characteriſtics of free and deſpotic Governments.

"Deſpotiſm is not confined to the tyranny of *one perſon*, as ſuperficial thinkers imagine, or as ſome deſigning men attempt to perſuade the world. That Government is free, in which the governors rule by equitable, juſt, previouſly fixed, and public laws; whether thoſe governors be many (the people); few (the nobles); or one (the monarch). And that Government is deſpotic in which the governors rule by their own arbitrary will; whether theſe governors be many, few, or one. If one tyrant is grievous, it will not diminiſh, but greatly increaſe the oppreſſion, that there are an hundred tyrants. The Roman republic ſwayed a moſt deſpotic ſceptre over the diſtant and extenſive provinces of that huge empire. Whenever the territory of a republic becomes very extenſive, all the parts of it which are diſtant from the ſeat of government, muſt feel the iron hand of deſpotiſm."

Theſe are truths which cannot be too often inculcated on the minds of the people; but our author having ſo properly aſſerted them, immediately advances a principle, if ſuch it may be called, which has been the ſource of incalculable evils, though proved repeatedly, to be ideal and impracticable. That "all free governments are right in themſelves," is a poſition which we are not inclined to controvert. But when he affirms that "any nation, when *originally forming into a diſtinct and independent ſtate*, have (has) a right to reſolve, by the *public will*, whether they (it) ſhall be governed by the people, by the nobles, by a king, or by the combined power of all the three," he takes for granted what never has happened, what never will happen, and what, were it realized, would not ſupport the ſuperſtructure, which he ſo confidently builds upon it. Such a number of men and women, abſolutely independent of each other, as can with any propriety be called a nation, have never met to form a government for themſelves. The thing is indeed impoſſible, for the relation of parent to child muſt not have been found in the whole multitude, becauſe that relation would have deſtroyed the univerſal equality, or the abſolute independence of each individual.

We ſhall ſuppoſe however that 10,000 men and women, from different parts of the world, have caſually met in ſome deſart iſland, and are proceeding to reſolve, by *the public will*, whether they ſhall be governed by a *monarch*; by an *hereditary ariſtocracy*; by *repreſentatives* elected for *one year*, for *three years*, or *for life*; or by the *combined power of all the three*. In ſuch a ſtate of things, who ſhall direct the public will? Of 10,000 individuals met in this manner, four fifths muſt be ſuppoſed totally ignorant of the nature and ends of go-

vernment, and therefore incapable not only of framing a conſtitution, but even of filling the higher offices of the State, ſuppoſing the conſtitution already framed. If the government therefore is to be ſettled by the unbiaſſed votes of the majority, one of the worſt forms poſſible will undoubtedly be reſolved on. And are the minority—the learned and intelligent few—who may ſee all the defects of this form, to adopt it in preference to a better propoſed by themſelves? No ſurely, if the ends of all government be, as Dr. Johnſton has ably proved them to be, the protection of life, liberty and property; and the moral and intellectual improvement of man. The majority has no right to dictate to the minority previous to the formation of the government; for by the ſuppoſition every individual is independent of all other individuals, and ſubject only to God. But the intelligent few know well, that as it is not the will of God to entail miſery on his creatures, it cannot be his will that the majority of any nation ſhould aſſume to itſelf the right of forming a government for the whole, or even of new-modelling the government, which may be already formed; becauſe, from the very nature of man, the exerciſe of a right ſo aſſumed would neceſſarily be the parent of national miſery.

Dr. Johnſton ſays, that all the legitimate forms of government, which he enumerates, are recogniſed in ſcripture. Whether this be ſo or not we ſhall not enquire; but we cannot admit the validity of the *proofs* on which he attempts to eſtabliſh the poſition. His firſt proof is drawn from the ancient government of Iſrael, which, he ſays, "was a *theocracy*; a government, whoſe conſtitution and laws were in a particular, ſpecial, and expreſs manner, the work of God himſelf." This is true; but does not our author contradict himſelf when he adds immediaiely that the ancient government of Iſrael "was *republican* for a long time, until the days of Saul, who was the firſt King of Iſrael; and after that time, *monarchical* for a long ſucceſſion of ages?"

The antient government of Iſrael was at no period either *republican* or *monarchical* in the proper ſenſe of theſe words; for neither the people at large, the elders of the congregation, the King, nor all theſe united, could abrogate a ſingle law, or, unleſs by inſpiration, enact a new one. The various attempts that have been made to aſſimilate modern governments to the antient government of Iſrael have been productive of much error, abſurdity, and miſchief; they have been employed to countenance tyranny in rulers and rebellion in ſubjects. The ſupreme executive power in Iſrael ſeems to have been ordinarily lodged in the High Prieſt, who, previous to the acceſſion of Saul to the throne, iſſued his orders, during peace, to the elders of the congregation or the heads of the tribes; and during war, God miraculouſly endowed with courage and wiſdom certain individuals, who, under the denomination of *Judges*, were entruſted with the command of the forces of the nation. To the powers of theſe Judges, and to nothing more, the Kings ſucceeded. It is true, the

royal

royal authority was permanent, and over the tribes of Judah and Benjamin, confined to the houſe of David; whilſt the authority of the Judges was only occaſional, and paſſed from one family to another; but the Judges were not elected by the people, nor was the kingdom, ſtrictly ſpeaking, hereditary. GOD the only SOVEREIGN of Iſrael choſe the Judges ſometimes from one tribe, and ſometimes from another; and he too, by the inſtrumentality of his prophets, appointed ſometimes the eldeſt and ſometimes a younger ſon of the reigning King to ſucceed to the throne of his father.

Theſe things are ſo exceedingly plain to the moſt curſory reader of the Old Teſtament, that we wonder at Dr. Johnſton's repreſenting the government of Iſrael as reſembling any other government that ever prevailed in the world. He cannot be ignorant of the bad uſe that was made of this pretended reſemblance, by the *rebellious ſaints* of the ſeventeenth century on the one hand, or by the advocates for the *divine, indefeaſible, hereditary right* of Kings on the other; and he has ſurely no wiſh to revive ſuch pernicious controverſies as were agitated between them. We can hardly forbear to ſmile at his ſecond proof that all the legitimate forms of government are recognized in ſcripture.

"*And he ſaid unto me, thou muſt propheſy again before many* PEOPLES, *and* NATIONS, *and* TONGUES, *and* KINGS. (Rev. x. 11.) "This paſſage (ſays our author) as I have ſhewn in my Commentary on the Book of Revelation, is a prediction of the various forms of government, *republican* (peoples); *monarchical* (Kings); and *nations* (mixed), into which the European nations ſhould be divided, after the diſſolution of the weſtern Roman Empire." It may be ſo; but to us the expreſſion ſeems to be borrowed from that of that Herald in Daniel, who cried to the *people, nations*, and *languages* to fall down before the image ſet up by Nebuchadnezzar, who had ſurely under his government no *republican nations!*

Dr. Johnſton, treating of the Britiſh conſtitution, repreſents the King as one of the three eſtates of parliament; for the correction of which miſtake we refer him to Mr. Reeves's *Thoughts on the Engliſh Government*, reviewed in the fourth volume of our Journal. We refer him to the ſame maſterly performance for a juſt eſtimate of Monteſquieu's panegyric on our conſtitution, which is here inſerted at length for the benefit of thoſe into whoſe hands *The Spirit of Laws* has not fallen.

To our author's encomiums on the conſtitution of the United States of Holland, that of the Swiſs Cantons, and that of the United States of America we can by no means aſſent. Had not the conſtitutions of Holland and the Swiſs Cantons been radically bad, theſe nations would not now have been the ſubjects of the French Republic; and though America, from its great diſtance, has not yet been claſped in the fraternal embrace, its conſtitution ſurely exhibits no ſymptoms of long duration. The following extract contains as much truth and good ſenſe as we have ever met with in ſo ſmall a compaſs.

"Every

"Every civil government, which is the work of man, muſt, in ſome degree, partake of the imperfections which cleave to human nature in its preſent ſtate. It is impoſſible, in the nature of the thing, that any work can be more perfect than the workman who made it. Nor would a perfect civil government *be reliſhed by men in their preſent depraved ſtate*. The divine providential government of the world is perfect. It is the government of the Judge of all the earth, who ever does that which is right. But on account of the depravity and wickedneſs of men in their preſent ſtate, there is no government, and no adminiſtration in the whole world, with which ſo many men are diſſatisfied as with this!"

Hence he infers that no nation on earth would accept of a government *abſolutely perfect*, ſuppoſing ſuch a government offered to them from heaven; and certainly the inference is fairly drawn.

If there be yet one man in this happy iſland who pants after univerſal equality in rank and fortune, we recommend to his conſideration the following reaſoning.

"Though, this year, there ſhould be an agrarian law in any country, placing all the citizens on a ſituation of perfect equality, in a few years and in the ordinary courſe of Providence, the wiſe, the ſkilful, the virtuous, the pious, the induſtrious, and the frugal, would greatly increaſe in affluence, and in real rank and power. And the fooliſh, the ignorant, the vicious, the profane, the ſlothful, and the extravagant, would ſoon reduce themſelves, in point of circumſtances, and of real rank and power, far beneath the level of their diligent and virtuous neighbours. All the laws made to prevent that natural inequality of rank, of power, and of circumſtances, are injurious to the individual. What can be more injurious, than to take away from the virtuous, the wiſe, and the diligent, what he hath acquired by the diligent uſe of lawful means, under Divine Providence, and to give it to the fooliſh, the wicked, the idle, and the extravagant?—Such laws are equally injurious to the nation, as they will ſoon check all genius, induſtry, and œconomy in it, and thereby reduce all the citizens, and the nation itſelf, to the moſt abject poverty. Who will plan, act, or ſave, merely to provide for the idle, the wicked, and the extravagant; more eſpecially, when the natural operation of ſuch laws is greatly to increaſe their numbers?"

There are, in this chapter, ſome uſeful reflections on the duty of paying taxes for the ſupport of government; on the proper mode of impoſing and levying them; and on the articles which ſhould be exempted from taxation: but as the firſt hints towards theſe reflexions ſeem to have been ſuggeſted by the late Lord Kaimes,* we refer the reader to the eſſay itſelf, which he may compare with the work noticed in the margin. It is far from our wiſh, however, to excite a ſuſpicion, that, on this ſubject, Dr. Johnſton is a *plagiary*; for we have no ſuch ſuſpicion ourſelves, though we perceive thoughts and reaſonings flowing from his pen which had formerly flowed from

* See Sketches of the Hiſtory of Man, Book II. Sketch 8th.

the

the pen of the ingenious Judge. "As to thoſe matters in which I have been prevented by others, and which perhaps may be common, you have them, not as I took them from any body, but as they uſed to appear to me in my walks and ſolitudes; ſo that they are indeed *my thoughts*, ſuch as have long been *mine*, which I ſend you." Such was the language of a great author,* when ſpeaking of his coincidence in ſentiment with former writers on the ſubject of *natural religion*; and ſuch, we doubt not, may be Dr. Johnſton's language concerning his coincidence with Lord Kaimes on the ſubject of *finance*: he probably did not think of his Lordſhip when writing the paragraphs, which inſtantly brought to our recollection the lively ſketches of the Hiſtory of Man.

The following extract has not yet been ſuggeſted by any former writer; and it is certainly worthy of the attention of all ranks of men, who wiſh well to their country.

"Do the proprietors of land complain that the taxes are increaſed? One principal reaſon of that increaſe is, that the rents of their lands are increaſed, and therefore the public muſt pay higher for all the produce of land which they need to buy. Do the farmers complain that the taxes are increaſed? One great reaſon of that increaſe is, that the public muſt pay them much higher for their fat cattle, for their corn, their meal, and their hay, for victualling the navy, and feeding their cavalry. Do the merchants, the manufacturers, the mechanic, or the labourers, complain that the taxes are increaſed? One great cauſe of that increaſe is, the increaſed price of their goods, and of their labour. It would be equally juſt for the government of the country to complain of the increaſed rent of the *landed intereſt* (land) of the increaſed prices at which the farmer ſells his fat cattle, his corn, &c. of the increaſed price at which the merchant, the mechanic, and the manufacturer ſell their goods, as it would be for theſe, or any of theſe to complain of the increaſe of taxes."

It would be infinitely *more* reaſonable in the government to complain of the exorbitant increaſe of the rent of land, and of the price of corn and cattle, than it is in the land-holder and farmer to complain of the increaſe of taxes. The increaſe of taxes has not yet injured either the farmer or the land-holder, or indeed any claſs of men among us, except ſuch as have a ſtated annual income, paid, not in corn or in cattle, but in *money*, of which the value is falling daily. But, if the price of corn and cattle and the other neceſſaries of life continue at the height at which the farmer, the land-holder, the diſtiller, and the corn-factor ſeem combined to keep them, it requires no great degree of ſagacity to perceive that the nation muſt become bankrupt in the courſe of a few years. Of this there was indeed no danger during the war, becauſe covering the ocean with our cruiſers, we engroſſed the trade of the world; and all nations were obliged to purchaſe from us at any price, every thing which they wanted and

* Mr. Wollaſton.

could

could not produce for themſelves. The caſe is now very different. In commerce, the French and the Dutch are enterpriſing people; and their immenſe track of ſea-coaſt, with excellent harbours, gives them advantages which we do not poſſeſs. At preſent our manufactures are indeed ſuperior to their's, and will certainly be preferred in every market at the ſame price; but how can they be afforded at the ſame price, if our manufacturers live at double, or triple the expence of French, Dutch, or German manufacturers? We fondly imagine that on account of our machinery foreigners will never rival us in our cotton-manufactures—the great object which of late ſeems to have intoxicated the nation; but we are yet to learn that the French and the Germans are ingenious mechanics as well as we. Theſe people may invent *ſpinning-machines* and *carding-machines* for themſelves; or, in ſpite of the utmoſt vigilance of government, their emiſſaries may decoy our artiſts and manufacturers to ſettle among them; and then nothing can give us a preference in the market, if we be not able to ſell goods of the ſame quality at the ſame price. How the neceſſaries of life are to be kept at ſuch a moderate price as to enable us to do this, we preſume not to ſay; but if ſome method be not deviſed to check the rapacity of land-holders, eſpecially in the northern parts of the iſland;* and to put an end to certain ſpeculations among farmers and other dealers in corn and cattle, it is impoſſible that we can long find a foreign market for our manufactures; and when ſuch a market ſhall fail us, what will become of the revenue and the nation?

[*To be concluded in our next.*]

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* We have been aſſured by different correſpondents in Scotland—particularly in Fife and Lanarkſhire—that large farms are now let there for nineteen years at *four pounds ſterling* per acre; that ſome farms have been taken for one year at *eight, ten,* and *eleven pounds* per acre; and that the richer farmers have entered into agreements to ſupply their poorer neighbours with money, that, in this year of plenty, they may withhold their corn from the market, till it ſhall riſe to the price at which they have reſolved it may be ſold!!! We are perfectly aware how little credit will be given by ſome of our readers to this laſt piece of information; but it is the natural conſequence of the facts mentioned before it, and for them legal evidence may be brought. Nay, we know that in ſome parts of the country, barley has ſuddenly riſen twelve ſhillings per boll from the prevailing idea that the diſtilleries are to be ſet a going.

Memoirs of Angelus Politianus, Aëtius Sincerus Sannazarius, Petrus Bembus, Hieronymus Fracaſtorius, Marcus Antonius Flaminius, and the Amalthei: Tranſlations from their Poetical Works: and Notes and Obſervations concerning other Literary Characters of the Fifteenth and

and Sixteenth Centuries. By the Rev. W. Parr Greſwell, Curate of Denton, in Lancaſhire. 8vo. Pp. 211. 5s. Cadell and Davies. London. 1801.

THE revival of learning, and, in a great meaſure, of taſte too, in the 15th. and 16th. centuries, muſt always be an intereſting object of contemplation; and the lives and writings of thoſe men by whom the gloom of ignorance was diſſipated, and the true road to knowledge and liberal acquirements pointed out, will excite ſomething more than curioſity in the human mind. With a deſire of being better acquainted with our leaders in the path of literature, are blended the feelings of veneration and gratitude; thoſe fathers of our mind ſhare in that ſpecies of regard which is paid to our bodily parents.

Theſe united feelings have, not long ſince, been gratified by two publications of merit; the Life of Lorenzo de Medici, by Mr. Roſcoe, and Mr. Tenhove's Memoirs of the Houſe of Medici, with Notes and Obſervations by Sir Richard Clayton. Still, however, the ſubject was far from being exhauſted. Mr. Parr Greſwell, in the preſent work, purſues the ſame tract, but we cannot ſay *paſſibus æquis.* More anecdotes might have been collected, and a better arrangement might have taken place. As the publication now appears, the original matter compoſes but a ſmall part of the work, the greater part conſiſts of extract and tranſlation. We mean not to ſay that, in a work of this kind, there ſhould not be much both of extract and tranſlation, the nature of it requires both; all we mean to ſay is, that the preſent writer, in our opinion, has been too profuſe in this reſpect, and proportionally parſimonious in his original matter. To us it alſo appears that the Memoirs have been too haſtily given to the public. They ſeem to be the contents of the author's common place-book thrown together without much attention to compoſition. Had the writer, whom we think capable of better things, beſtowed a little more time on them before they were committed to the preſs, we ſhould have ſeen ſomething leſs made up ſo evidently of ſhreds and patches. In the notes many literary characters of the 15th. and 16th. centuries paſs in review, beſides thoſe mentioned by name in the title-page. There, as well as in the Memoirs, the reader will meet with much literary anecdote. The following account of Leo Xth. and the manners of the court of Rome under his pontificate, we inſert, as no unfavourable ſpecimen of the work.

"Leo was particularly attentive to the regular adminiſtration of juſtice. He adopted wiſe and ſpirited meaſures to prevent the effects of thoſe private feuds, and family animoſities, which often involved the unoffending in their baneful conſequence: and the aſſurance of perſonal ſecurity was ſcarcely a leſs powerful conſideration than the certainty of pecuniary advantage, to induce ſtrangers to ſettle at Rome. On a general cenſus held under his pontificate, the population of Rome amounted to 85,000 perſons.—But a very ſhort period made a ſurpriſing change in this particular. At the time *P. Jovius* compoſed his

his Life of Leo X. he aſſerts the number, was by a recent cenſus, found to be already reduced to 32,000.

" The praiſe of munificence was that to which Leo moſt aſpired. It was a maxim with him that thoſe deſerve not to be exalted to the rank of ſovereigns, who are unwilling to diſpenſe the gifts of fortune with a liberal hand. Strangers and citizens indiſcriminately ſhared his bounty:—the indifferent artiſt; the half-learned ſcholar, and the brain-ſick bard. Thoſe who came to gaze at the ſplendour of his appearance in public, were frequently known to experience his unexpected generoſity, when their mien or attire betrayed indigence; and he is ſaid daily to have replenished with gold a particular purſe, which was appropriated to theſe caſual acts of benevolence.

" While Leo, with equal ſplendour and profuſion thus ſupported the character of a ſovereign prince, he was too prone to forget the gravity of the pontiff. He delighted in expoſing to public ridicule thoſe characteriſtic infirmities of ſome of his courtiers, which his own penetration eaſily diſcovered. For ſuch a purpoſe he appointed his ſecretary *Tarraſconi*, director of his concerts, an office for which he was totally unfit, while he had the vanity to think himſelf eminently qualified for it: referred in every queſtion that reſpected muſic to his judgment, and ſuffered the wriſts of his muſicians to be bandaged, on Tarraſconi's fooliſh ſuggeſtion, that they would thus touch their inſtruments with an additional elaſticity, highly favourable to the general effect. He flattered *Baraballi*, an unfortunate old man of an honourable family of *Gaieta*, in the illuſive fancy, that he was not only the firſt of poets, but abſolutely another Petrarch. He encouraged him to aſpire to the honour of a public coronation and triumph, in imitation of that bard. And at length, on an appointed day, amidſt an immenſe concourſe of ſpectators, among whom was Jovius—he cauſed the deluded poet, whoſe long white beard, and portly but venerable form gave an intereſt to his appearance—to be mounted on an elephant, and conducted towards the capitol, attended with all the pomp, and decorated with the inſignia of an ancient triumph; himſelf alone among ſo many thouſands, unconſcious of the ridiculouſneſs of his own ſituation. The elephant terrified with the ſound of muſical inſtruments, and the glare of his own magnificient trappings, could not, we are told, be conducted beyond the bridge of Hadrian; and *Varillas* informs us, the indignant brute manifeſted his reſentment in a way, that had nearly proved fatal to the poet, and many of his attendants. The particulars of this adventure were afterwards expreſſed in carved work, on the doors of one of the apartments of the papal palace.

" But theſe were venial aberrations from decorum in compariſon with thoſe exceſſes which Leo's example ſanctioned, or at which his indifference connived. The few who amidſt this more than ſyren faſcination, ſtill retained any ſenſe of decency, were conſtrained to bluſh on beholding eccleſiaſtics mingling without reſerve, in every ſpecies of pleaſurable diſſipation. The younger cardinals eſpecially, many of whom were junior branches of royal or illuſtrious houſes, exulted in the free participation of indulgences to which the moſt ſacred characters were no reſtraint. Rome frequently ſaw her court, with a multitude of attendants, and an immenſe apparatus, accompany the ſupreme Pontiff, to partake of the ſports of the field. Under the direction of the ingenious Cardinal *Bibiena*, whoſe verſatile talents appeared to equal advantage on ſerious, feſtive, or ludicrous occaſions, the ſpacious apart-

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ments of the Vatican were metamorphoſed into theatres. The pontifical tables teemed with luxurious viands that realized the refinements of Apicius: and particular ſeaſons afforded a ſanction to the freedoms and buffooneries of the ancient Saturnalia. Jovius acknowledges that Adrian, a man of a frugal character, could not examine without ſhuddering, the particulars of thoſe enormous diſburſements which marked the domeſtic eſtabliſhment of his predeceſſor."

Mr. P. G. tranſlates many ſpecimens, both in proſe and verſe, from the works of the ſubjects of his Memoirs; but he has too often omitted to give the originals: hence we cannot always judge whether he has done juſtice to the author he tranſlates. Where he has produced the originals; and we are, by that means, enabled to determine, he has not been, on the whole, unſucceſsful, as will appear from his tranſlation of a little poem of elegant ſimplicity, written by Bernardinus Cilenius of Verona, about the middle of the 15th. century.

" *Bernardini Cilenii Veronenſis.*

" Quid fles, o mea lux? quid madidas genas
Perturbas lacrimis, albaque percutis
Sævis pectora palmis,
Et flavum lanias caput?
Felix Elſium jam nemus aſpicit
Frater, Parca truci quem rapuit manu,
Et poſſeſſa beatis
Umbris rura perambulat.
Hic ſunt virginei cum citharis chori,
Hic eſt arcitenens cum pharetrâ puer:
Paſſim lilia, paſſim
Rubræ cum violis roſæ:
Hæc nos rura manent; hoc nemus incolet
Quiſquis perpetuis fervet amoribus;
Quiſquis pectore molli
Incluſas aluit faces.
Erjo jam querulis parce doloribus,
Neu mœſtis violes funera fletibus.
Vivum, Milphia, vulgus
Plores, ſi ſapias magis."

" Ah! ceaſe to weep, let ſorrow's ſtorm
No more that blooming cheek deform,
Nor beat that ſnowy breaſt, nor tear
With cruel hand thy golden hair.

" A flower cut off in early bloom,
Thy brother met his timeleſs doom;
Yet ſtill bleſt youth he lives, he roves,
With happieſt ſhades, the Elyſian groves.

" He

" He joins amid' that choral throng,
While love preſides, the dance, the ſong;
Where ſtrewn profuſe, the violet blows,
The lily pale, the bluſhing roſe.

" We too, and every faithful pair,
E'er long, with him thoſe joys ſhall ſhare;
All—not averſe from kind deſires,
Whoſe boſoms love with truth inſpires.

" Then for the dead, with fruitleſs woe,
Let no untimely ſorrows flow;
Strangers to ties that life endear,
The inſenſate living claim the tear."

Here, though the tranſlation does not reach the elegance and ſimplicity of the original, it is a reſpectable ſpecimen of the writer's talents. We muſt however remark that—

" All—not averſe from kind deſires,
Whoſe boſoms love with truth inſpires,"

is but a feeble repreſentative, a faint ſhadow of theſe " thoughts that breathe, and words that burn,"

" Quiſquis perpetuis fervet amoribus;
Quiſquis pectore molli
Incluſas aluit faces."

Though, in the ſpecimen we have now given, Mr. G. has not extended his tranſlation beyond the number of lines in the original, yet his poetry, in general, has too much tendency to expanſion; hence a feebleneſs, which, if he condenſed his thoughts, would be avoided. A ſtriking inſtance of this appears in his tranſlation of part of an elegy of Sannazarius. (P. 104). The original conſiſts of thirty lines, the tranſlation is ſpun out to almoſt double that number. One more remark, and we have done with this diſagreeable part of our office. Speaking of Picus of Mirandola, he ſays, " to whom are aſcribed the literary qualifications, and premature attainments of *another* Crichton." (Pp. 5, 6.) Now, it was not *another* Crichton, but *the* Crichton, known by the name of *admirable* Crichton, whoſe literary qualifications, &c. were aſcribed to Picus. To convey what muſt be ſuppoſed to be the meaning of the writer, he ought to have ſaid either *to whom are aſcribed the literary qualifications, &c. of Crichton*; or, if he choſe to introduce " *another*," the ſentence ought to have run ſomewhat in this manner, *whoſe literary qualifications, &c.* made *him to be conſidered as another Crichton.*

Should this work turn out to be a firſt publication, we truſt that our ſtrictures will be of ſome uſe. We wiſh not to diſcourage literary inveſtigation of any kind, nor to cruſh apparent talents; but to ſug-

geſt

geſt to the minds of authors that reſpect for the public which it deſerves, and which it will exact. If it do not abſolutely exact the "*nonum prematur in annum*" of Horace, it at leaſt requires that a writer ſhould have beſtowed every pains upon his ſubject before he ventures to make his appearance.

Muſgrave's *Hiſtory of the Iriſh Rebellion.*

(*Continued from* P. 253.)

THE ſtyle of ſome writers reſembles a bright light placed between the eye and the thing to be looked at; the light ſhows itſelf, and hides the object. Where information is of more importance than amuſement, *colouring* ſhould the more cautiouſly be avoided. This, however, is by no means the error of the author before us, who is ſometimes inaccurate both in grammar and arrangement: but he muſt be a very faſtidious critic or common reader who could ſtop to notice ſuch blemiſhes in ſo many hundred pages, which upon the whole are worthy of great commendation, for equal energy and perſpicuity.

In proſecuting our examination of this long, laborious, important, and, as far as we have hitherto been enabled to judge, impartial narrative, we are brought forward from the long concerted preparatory means to the tremendous rebellion itſelf. In going through this intereſting part of his undertaking, we can ſelect only the principal actors on both ſides, deſcribed by the author, who were concerned in that wild yet terrible and dangerous confederacy. On the one hand, we contemplate a ſuperſtitious and infatuated people gradually worked up into a maddening licentiouſneſs, ſetting up an intereſt ſeparate from lawful government, and afterwards aiming at independence; and on the other, the heroes who oppoſed, and helped to cruſh that daring ſpirit.

A general remark or two of Sir Richard's it is firſt proper to notice:

"It ſtruck me," ſays he, "and many perſons of ſagacity obſerved, that the horrors which people in general felt at the cruelties and barbarities committed by the French Republicans began to abate in the minds of the Roman Catholics in the beginning of the year 1793, and that they continued to wear away gradually till the rebellion broke out."

The ſagacity here referred to led to the following concluſion, that the *Popiſh* perſuaſion was well ſuited to a *Republic*, and, as one ſtriking proof of it, that Dr. Huſſey, in a paſtoral letter, publiſhed in the year 1797, endeavoured to eſtabliſh that perſuaſion. A ſecond remark is as follows:

"It was obſervable that for days previous and ſubſequent to the intended inſurrection, the diſaffected tradeſmen, among whom the butchers were very conſpicuous, would not take Bank Notes. Though it had been defeated on

the night of the 23d of May, the Rebels were ſo confident of ſucceeding in another effort, that fellows were at different times employed in marking the doors of the Loyaliſts and particularly thoſe of the Yeomen.' Again, "The Lord Mayor's ſervant acknowledged to his Lordſhip, that he was at the head of a numerous body of ſervants, who were to have aſſaſſinated their maſters; and that he and his party were to have murdered the Lord Mayor and his family, and two of his ſervants who had heſitated to join them; and that this atrocious deed was to have been the ſignal for the other ſervants in the vicinity to riſe and commit ſimilar enormities.

So much then for the introduction to this temple of infernal miſchief. Having entered it, the firſt rebel chief that preſents himſelf to view is Lord Edward Fitzgerald. The ſhocking circumſtances attending his being ſecured after a moſt deſperate reſiſtance may be paſſed over. But as his laſt days, ſpent in diſmay, and agonizing remorſe, may be a leſſon and warning to other great men, and being an intereſting part of the work itſelf, we ſhall extract it.

"On the fourth of June, Lord Edward Fitzgerald died in the goal of Newgate. During his confinement he often enquired, with apparent ſolicitude, of Mr. Gregg the gaoler, and thoſe perſons who attended him, of the ſtate of the metropolis, and the kingdom in general. Any extraordinary noiſe which he happened to hear, he ſuppoſed to be occaſioned by the exploſion of that conſpiracy which he had planned.

"As the execution of Clinch on the ſecond day of June, attended by a numerous body of troops, and a vaſt concourſe of people, occaſioned much noiſe in the metropolis; he anxiouſly enquired the cauſe of it; and, having been informed, it affected him ſo much, as almoſt to put him into a ſtate of derangement. Lady Louiſa Conolly, his aunt, attended by the Earl of Clare, viſited him the day before his death, but he was completely delirious. A perſon who was preſent informed me, that it was a moſt affecting ſcene, as the degraded and deplorable ſtate to which his crimes and misfortunes had reduced him, made a very deep impreſſion on that very amiable and reſpectable Lady.

"Lord Edward had ſerved with reputation in the nineteenth regiment during a great part of the American war, and on many occaſions had diſplayed great valour and conſiderable abilities as an officer. When in the army, he was conſidered as a man of honour and humanity, and was much eſteemed by his brother officers for his frankneſs, courage, and good nature; qualities which he was ſuppoſed to poſſeſs in a very high degree. After the war he retired on the half pay liſt; but having again entered into the ſervice, he obtained the majority of the 54th regiment, quartered at St. John's, New Brunſwick, on the bay of Fundy, and joined it in May 1788.

"The following adventure is a ſtrong proof of that active mind and enterpriſing ſpirit, which he diſplayed on all occaſions. He ſet out from Frederic Town on the river St. John's for Quebeck, in the winter of 1788, through woods and deſarts, which has never before been traverſed by any European; and without any other attendant than Capt. Briſbane of his regiment, a guide, and his own ſervant, who was a negro. From the great depth of ſnow, they were obliged to uſe ſnow ſhoes, and they had no other proviſions but what they carried on a ſledge which Lord Edward drew in his turn

turn. This journey, which was ſome hundred miles, took them many weeks to perform.

"In the month of November, 1791, the regiment landed at Portſmouth, where Lord Edward received a letter from Lieutenant Colonel Bruce of the ſame corps, from Naples, acquainting him that he was in a rapid conſumption, and adviſing him to take proper meaſures for ſucceeding him. But as his Lordſhip and his family were at that time in oppoſition in Parliament, he would not ſolicit a favour from Government; but at the ſame time expected that the commiſſion would have been given to him without ſolicitation, tho' he had many competitors of longer ſtanding.

"On hearing that Col. Sturt ſucceeded to the commiſſion, Lord Edward, ſoured with diſappointment, and fired with indignation, repaired to Paris the latter end of the year 1791. On the beginning of the year 1792, and became, from diſguſt, an enthuſiaſtic admirer of the extravagant political theories of the French which were repugnant to, and ſubverſive of, the glorious Conſtitution under which he lived; but of whoſe defects he pretended to be a reformiſt; and, having manifeſted theſe principles without reſerve, his Majeſty thought proper to ſtrike his name out of the liſt of the army; but allowed him at the ſame time to ſell his commiſſion. He became ſo great a devotee to French principles, that he married a little French woman, whoſe birth and origin were unknown, except by conjecture, and who had nothing to recommend her to him but the extravagance and malignity of her republican principles.

"The fate of Lord Edward Fitzgerald affords a ſtrong and inſtructive leſſon to ſuch gentlemen as oppoſe the crown, from motives of diſguſt and diſappointed ambition, not to exceed the bounds of moderation; for a perſon enflamed and blinded by reſentment, may, from an inſatiable deſire to gratify it, gradually ſink into a dereliction of every religious, moral, and political duty; and a vehement reformiſt is often an incipient traitor.

"Nemo repente fuit turpiſſimus."

Mr. Bagenal Harvey, another principal actor in the Iriſh rebellion, is thus deſcribed.

"He was of a very reſpectable family in the county of Wexford, received the rudiments of his education in Trinity College, Dublin; and was afterwards called to the Iriſh Bar, which he attended during his father's life. He was univerſally allowed to be a man of humanity, and of the ſtricteſt honour and integrity. His political opinions were founded on principles of metaphyſical abſtraction; which often end in the deſtruction of thoſe who cheriſh them; in the ſubverſion of all ſocial order, the degradation of greatneſs, and the plunder of wealth. Conſtantly aſſociating with men who openly found fault with the forms of our excellent Conſtitution, but who different from him were actuated with the malignant hope of riſing to wealth and conſideration from obſcurity and poverty during a ſeaſon of general confuſion; from a moderate reformiſt, he gradually became an inveterate anarchiſt and rebel."

Having been appointed commander in chief of the rebel army, and when the dreadful maſſacre at Scullabogue happened, "being filled with the greateſt horror, he iſſued general orders, denouncing the penalty of death againſt ſuch perſons as ſhould murder their priſoners, for which humane effort he was depoſed." After this he was ap-

pointed preſident of the Council of Wexford, conſiſting of a few leading members of the newly eſtabliſhed Republic." His hiding place in one of the Saltee Iſlands being diſcovered, he came out from a cave, "ſaying, My God, My God! and ſo pale and weak from fatigue and anxiety of mind, that the Doctor (Waddy) was obliged to ſupport him."

"In his defence on his trial he ſaid, that he became a member of the Iriſh union three years before; that he imagined the only object was to reform the Conſtitution; but that he did not, till recently, diſcover that the Popiſh prieſts were deeply concerned in it, and that the extermination of proteſtants was their main deſign. He died in a very decent manner, having been attended by a proteſtant clergyman, and prayed moſt fervently. A ſhort time before his trial a particular friend of his and mine having aſked him how he came to conſent to the bloody buſineſs of Scullabogue, he, very much ſhocked, replied, That it was brought about by an infamous ſanguinary Popiſh faction."—"Mr. Harvey in a numerous company, and at the houſe of a relation in Dublin, in the year 1796, began to broach ſome of his republican principles, which I endeavoured to refute. At laſt, I ſaid to him, with much emphaſis,—Beware that your life and property do not fall a ſacrifice to your abſurd republican notions."—How true a prophet!

From theſe two examples the temper and views of all the men of property and influence in the rebellion may be known, ſo that it appears needleſs to multiply inſtances. We turn then to another prominent character, who, tho' no rebel, became the unfortunate inſtrument of as much calamity as if he had been one.

"I think it right," ſays Sir Richard Muſgrave, "to inform the reader that Lieutenant Colonel Walpole was ſent from Dublin with orders to join General Loftus with what troops he could procure from General Dundas at Naas Kilcullen and Baltinglaſs; and that he marched with 500 men obtained from him. He was not veſted with any command, and received no other orders but to march the troops to Gorey, and to leave them under the command of General Loftus. Notwithſtanding the peremptory orders he had received to bring the whole with him, he left two companies of infantry at Carnew."

After an interview with General Loſtus, on which occaſion his eager and intemperate thirſt for fame entirely got the better of his diſcretion and higher ſenſe of duty, and the arrangements had been made for attacking the Rebels, and they had parted, General Loftus deſired Colonel Walpole "to proceed with the greateſt caution, and to let him know how he went on." The two roads on which they were to proceed towards Ballymore were nearly parallel, and there was a croſs road between them at Clogh which afforded an eaſy communication. On the appearance of Rebels in force—

"Colonel W. "was repeatedly preſſed to ſend an expreſs to Gen. Loftus, but fearful leſt the Rebels ſhould eſcape from him, and actuated with the vain glory of arrogating excluſively to himſelf the merit of defeating the Rebels, he quitted a very advantageous poſition, and advanced to Tubberneering a little beyond Clogh, where the road was deep and narrow, and the clay banks on each ſide, with deep trenches and buſhes on the top, were very high. The adjacent

adjacent fields which were ſmall, with high and quickſet edges, had potatoes-corn, and uncut graſs in them; all which afforded ample means of concealment from the rebels, who were advancing towards Gorey; and on ſeeing at a diſtance the King's troops marching, formed an ambuſcade at Tubberneering, to which place Colonel W. advanced in a moſt irregular manner. The Rebels taking advantage of his diſadvantageous ſituation, ſuddenly roſe from the adjacent hedges in which they were concealed, and directed a tremendous fire on the King's troops, who were put in the utmoſt confuſion, as great numbers of them fell, without a poſſibility of forming for their own defence.

"Colonel W. dreſſed in a full uniform, and mounted on a tall grey horſe formed a conſpicuous object for the Rebels, and fell on the firſt onſet.

"The melancholy intelligence of his diſaſter ſpread a general gloom thro' the metropolis, where it was received the evening of the day it happened. The conſequences that might have reſulted from it were not eaſily to be foreſeen. The hopes of the diſaffected were raiſed to the higheſt pitch. Plans of inſurrection were formed by the Rebels in Dublin, as they had the moſt ſanguine hopes of being joined by their brethren in arms, who had given ſuch an extraordinary and unexpected inſtance of proweſs againſt the King's troops. Reports were induſtriouſly propagated, magnifying the numbers of the Rebel force, and ſerious apprehenſions were entertained by many for the ſafety of the capital.

"The following letter was written by the Rebel General father Michael Murphy at Gorey, on the 6th inſt. to Thomas Houſton of Thomas-ſtreet, Dublin, which ſufficiently proves the determination of the rebel chieftains to march to and attack the metropolis. Soon after the battle of Arklow, Gen. Skerrett met a ſoldier who had ſome plunder in his hands; among other things a watch, a crucifix, and the following letter which he had found on the body of father Murphy.

"Friend Houſton, *Gorey, 6th June.*

"Great events are ripening. In a few days we ſhall meet. The firſt fruits of your regeneration muſt be a tincture of poiſon and pike, in the metropolis, againſt heretics. There is a tribunal for ſuch opinions. Your talents muſt not be buried as a judge. Your ſons muſt be ſteeled with fortitude againſt hereſy, then we ſhall do; and you ſhall ſhine in a higher ſphere. We ſhall have an army of brave republicans, one hundred thouſand, with fourteen pieces of cannon, on Tueſday, before Dublin; your heart will beat high at the news. You will riſk a proportionable force. Your's ever,

"M. MURPHY"

"Father Murphy in the conſtant hurry and confuſion in which he had been kept in preparing for the attack of Arklow, had for ſome time no opportunity to forward this letter, which remains as a proof of the bold and malignant deſigns of this ſacerdotal hero, and his fanatical ſectaries."

Sir Richard ſubjoins in a note that from this letter the reader may conceive to what a ſtate of plunder, carnage, and conflagration the metropolis would have been reduced on the night of the 23d of May, if the pikemen had riſen and occupied the ſtreets before the yeomen were alarmed; as they would have been joined by many thouſand rebels from the country, who were waiting for the ſignal to ruſh into it.

To ſelect one inſtance of *Popiſh* extreme depravity in addition to the two preceding of *Proteſtant* diſappointed ambition and undiſciplined vain glory, this father Michael Murphy, from our author's account of him, appears to have been more villainouſly and brutally active than any other unfeeling demon in the whole rebellion. There were two others of the ſame name, who though they had not reached the ſame height of wickedneſs, were ſcarcely inferior, if indeed father John did not equal him.

"Father Michael having received holy orders went to Bourdeaux. At his return from France, he became an officiating prieſt at Ballycanew; and behaved himſelf there with very great propriety till the rebellion broke out; but under the veil of ſanctity he concealed a furious and ſanguinary ſpirit, which diſplayed itſelf on the morning of Whitſunday, when at the head of a numerous party of his pariſhioners, whom his evangelical inſtructions had converted into robbers and aſſaſſins, he proceeded towards Oulart, burning the houſes of Proteſtants, and murdering ſuch of their inhabitants as could not eſcape."

His death is thus related.

"Murphy, who had hitherto eſcaped, headed the column at the charter-ſchool, which was ſtill very great, but as they ſhewed a reluctance to advance, he took out of his pocket ſome muſket-balls, which he ſaid were fired by the enemy, and ſome of which had hit him without wounding him; and others he had caught in his hands. He aſſured them at the ſame time that the balls of heretics could not injure them, as they were under the protection of the Almighty, in whoſe cauſe they were fighting, provided they were ſtedfaſt in their faith. By this ſtratagem he prevailed on many of the deluded wretches to follow him, and they ſucceſſively became victims of their ſuperſtition and temerity. Father Murphy, after many eſcapes, fell himſelf by a cannon ſhot, while ſhouting to his followers, and waving in his hand a fine ſtandard with a croſs, and Liberty or Death inſcribed on it."

Having accompanied Sir Richard Muſgrave ſo far in his Memoirs, which contain ſuch an extent and variety of important matter that it is difficult to mark any paſſages that can give our readers an idea of the whole, we ſhall now turn to what he calls his *attacks* and *battles*, or the engagements with the rebels in the counties where their ungovernable fury chiefly raged, with all its concomitant rapine and wretchedneſs. In doing this we mean to point out only ſuch perſons or incidents as are ſingularly ſtriking. In examining theſe in their order we find nothing to ſtop us till we come to the INSURRECTION AT KILDARE, during which we meet with the murder of Lieutenant Giffard, a youth poſſeſſed of piety, courage, truth, honour, and a loyal attachment to his King that ſet him above all praiſe. That ſuperlatively black and bloody deed (if any thing can properly be ſo diſtinguiſhed, amidſt ſo many diſtreſſing inſtances of ſtudied and refined cruelty) is deſcribed in theſe words:

"About eleven o'clock that night they (the rebels) ſtopped and plundered the Limerick mail coach, and maſſacred one of the paſſengers, Lieutenant William Giffard of the 82d regiment, and ſon to Captain John Giffard of the Royal

Royal Dublin regiment. The ſavages having ſhot one of the horſes ſo as effectually to prevent the coach from proceeding, demanded of Lieut. Giffard who, and what he was? To which he anſwered without heſitation that he was an officer proceeding on his way to Chatham, in obedience to orders he had received. They demanded whether he was a proteſtant? And being anſwered in the affirmative they held a moment's conſultation, and then told him they wanted officers; that if he would take an oath to be true to them, and join them in an attack to be made next morning upon Monaſtareven, they would give him a command; but otherwiſe he muſt die. To this the gallant youth replied, that he had already ſworn allegiance to the King; that he would never offend God Almighty by a breach of that oath, nor would he diſgrace himſelf by turning a deſerter, and joining the King's enemies; that he could not ſuppoſe an army of men would be ſo cruel as to murder an individual who had never injured them, and who was merely paſſing through them to a country from whence poſſibly he never would return; but if they inſiſted on this propoſal he muſt die! for he never would conſent to it. This brave and yet pathetic anſwer, which would have kindled ſentiments of generous humanity in any breaſts but thoſe of Iriſh rebels, had directly the contrary effect upon them: with the utmoſt fury they aſſaulted him; he had a caſe of piſtols, which his natural courage and his love of life, though hopeleſs, prompted him to uſe with effect. Being uncommonly active he burſt from them, and vaulting over a ſix feet wall, he made towards a houſe where he ſaw light, and heard people talking. Alas! it afforded no refuge! it was the houſe of poor Crawford, whom with his grand-daughter (and with circumſtances of almoſt unparalleled ſeverity of ſuffering) they had juſt piked for being proteſtants. A band of the barbarians, returning from this exploit, met Lieut. Giffard; there he fell covered with wounds and glory: and his mangled body was thrown into the ſame ditch with honeſt Crawford, and his innocent grand-child. Thus he expired at the age of ſeventeen a martyr to religion and honour, whoſe memory will ever be reſpected by the virtuous and the brave!"

(*To be continued.*)

A Spital Sermon, preached at Chriſt Church, upon Eaſter Tueſday, April 15, 1800; *to which are added Notes.* By Samuel Parr, L.L.D. 4to. Pp. 161. 7s. 6d. Mawman. London. 1801.

FROM the words of his text, "As we have, therefore, opportunity, let us do good unto all men, eſpecially unto them who are of the houſehold of faith," Dr. Parr takes occaſion, at the commencement of his diſcourſe, to enter upon a ſhort hiſtory of the opinions of thoſe who have employed, or rather miſemployed, their talents, in tracing the motives by which we are impelled to do good to our fellow-creatures.

The Dr. diſtributes them properly enough into two claſſes, the ſupporters of the ſelfiſh, and of the benevolent, ſyſtem. The firſt he ſpeedily diſmiſſes; but he enters, at ſome length, into the views of the latter: and it is impoſſible to withhold our praiſe from the vigorous, clear, and comprehenſive ſtatement, which he has drawn up, of the

comparative demerits of each ſyſtem, and the probable effects of both on the happineſs of our fellow-creatures.

"In a country not very diſtant, theories of more or leſs value, and with greater or leſs ingenuity, were ſome time ago conſtructed for the improvement of ſociety: and, in the progreſs of ſpeculations, carried on with a glowing and impetuous ſpirit of enthuſiaſm, certain romantic and even pernicious notions were ſtarted, upon the powers with which we are furniſhed, and the obligations by which we are bounden to promote, by *direct* aims, the univerſal good of the ſpecies. How far the advocates for theſe opinions may have been ſincere and conſiſtent in making them the rule of *public* meaſures, is a point quite foreign to the buſineſs of this day, and, I muſt add, to the *duties of this hallowed place*. It rather becomes us to remember, that the new doctrine of univerſal philanthropy has found its way to our own country, and that whatever changes may have been wrought upon its ſurface, by the officiouſneſs of admirers, or the dexterity of copyiſts, it ſtill retains ſo much of its original features, as to remind us whence it came, and to give us an intereſt in conſidering, whither, for a ſeaſon at leaſt, it may ſpread.

"If the peculiar circumſtances of the times ſhould induce you to compare the ſelfiſh with the philanthropic ſyſtem, as the latter has been recently taught, you will find that the one never occaſioned ſo much miſchief as it ſeemed to threaten, and that the other will be productive of leſs good than it promiſes, accompanied by a long and portentous train of evils, which had been negligently overlooked, or inſidiouſly diſguiſed by its panegyriſts. The ſelfiſh, indeed, on its firſt approach, repels and ſcares us with the ſternneſs of its appearance; it gives an inſtantaneous alarm to all the centinels, which ſelf-reſpect, as the ally of virtue, has placed around the heart; it ſullies the general dignity of our nature, and even ſelfiſhneſs, ſtanding aghaſt at the ſuppoſed extent of her own domain, would, for the moment, be content to hold a divided empire with her more amiable rival. But the philanthropic wears a more engaging form: it announces its pretenſions in a milder tone: by a thouſand ſecret ſpells, it wins over to its purpoſes our vanity and our credulity, and from the ſervice in which our affections are uſually engaged, it would decoy them away, by opening to us the proſpect of far mightier atchievements, to be followed by a richer harveſt of glory to ourſelves, and a fuller tide of happineſs diffuſed among our fellow-creatures.

"From many of the baneful effects which the ſelfiſh might produce, the authority of public law protects the public welfare; and the crimes to which it might incite us, fall within the reach of definitions and rules. But, in the motives by which the philanthropiſt is impelled, the kind affections may be ſo writhed around the unſocial: in the character of his actions, the freaks of abſurdity may be ſo blended with the outrages of wickedneſs: in their conſequences, evil may have ſuch an alloy from concomitant good, that, if our common ſenſe did not revolt from the incongruous maſs, ſcarcely any judicial or even intellectual proceſs could ſeparate affectation from hypocriſy, deluſion from malignity, that which deſerves only contempt or pity from that which calls aloud for reprobation."

It appears to us that the two ſyſtems are much nearer related than the Dr. ſeems to ſuppoſe. There is more boldneſs, indeed, in the one than in the other: ſome reſolution is requiſite for the maintenance of a ſyſtem ſo repugnant to the feelings of mankind as the ſelfiſh one; where

whereas the other is the refuge of a crafty and cowardly mind: but the tendency of both is the ſame, and their end alike pernicious and deteſtable. If we did not know that the ignorance of theſe benevolent theoriſts was only to be equalled by their vanity, we ſhould be ſurprized at the impudence which permitted them to obtrude upon the world as novelties, ſpeculations of which the abſurdity had been pointed out, and ridiculed more than two thouſand years ago.

"Were a community of mankind (ſays the Doctor) recommended on the plea of giving a wider ſcope to the exerciſe of our benevolent affections, and a more abundant ſupply to the happineſs of our fellow-creatures, I ſhould adopt the reaſoning, which a great writer of antiquity (Ariſtotle) employed againſt an imaginary republic, where all children were to be conſidered as equally related to all citizens. 'In ſuch a ſtate, he argues, the principle of affection 'would be diluted, and, as it were, watery, where the father could not ſay, '*my* child; nor the child, my father: for as a little ſweet mingled with much 'water makes the whole mixture taſteleſs, ſo would the relation ariſing from 'the indiſcriminate uſe of theſe names, become weak and imperceptible.' What filial or parental affection would have been in the commonwealth of Plato, that would our benevolent affections be, diffuſed equally to all if 'all people, nations, and languages' were gathered together with the name of one ſociety, and under the regulations neceſſary to keep it one."

The Dr. proceeds to illuſtrate the nature of genuine benevolence, by the caſe of him "who had fallen among thieves;" this is rather feebly put: but ample amends are made by the following beautiful ſtatement of the marked ſuperiority of the precepts of Chriſtianity, over the tedious and intricate rules of modern theories.

"They teach what *is* intelligible,—they enjoin what is practicable,—they do not make the moral worth of the ſufferer the ſole, nor, in all caſes, even the chief meaſure of his right to ſuccour. They do not ſtrain or relax the ſprings of our particular affections, but direct them in their proper tone towards their proper objects. They do not bewilder and annoy our minds by throwing compaſſion, or gratitude, or clemency into an hypothetical ſtate of variance with juſtice. They admit the principle of loving thoſe by whom we *are* loved, and they enforce the diſtinct, and certainly not inferior, principle of extending a portion of that love to thoſe, by whom we are "deſpitefully vexed and perſecuted."

We are almoſt tempted to wiſh that Dr. Parr had reſted here. It is not that what he adds, on the ſubject of univerſal philanthropy, is leſs excellent than any thing which we have already given; but that it is poſſible to purſue the beſt of topics too far: and, to ſay the truth, many of the reveries which the Dr. attacks with all the keenneſs, vigour, and eloquence, for which he is ſo juſtly celebrated, are, in themſelves, ſo wild and indefenſible, that he might, with nearly equal judgment, have erected a battery againſt a molehill.

In one point we differ from Dr. Parr. In recommending with an energy worthy of his talents, the extenſion of our benevolence, and charity to thoſe who differ from us in religious opinions, by the great example of the apoſtle; he ſays—

"They

"They (the ſectaries of all denominations) inveſtigate, they believe, they may ſometimes doubt after inveſtigation, as we ourſelves may ſometimes believe without it. But they do not, in *this* country at leaſt, inſult our underſtandings and our feelings with the effrontery of the libertine, the arrogance of the ſcoffer, or the fell impiety of the blaſphemer. Diffident they are and humble, where the knight-errant of atheiſm rejects indiſcriminately and undauntedly. They are ſilent where he clamours rudely. They bluſh when he dogmatizes, and they ſhudder when he reviles. By ſuch enquirers then no ſnares will be laid for credulity; no encouragement holden out to raſhneſs; no palliatives ſpread over the foulneſs and deformity of vice; no objections puſhed forward that can affront the authority, or even wound the delicacy of real virtue,"

This is liberal; but is it correct? In our opinion nothing can be leſs ſo. The Dr. himſelf confeſſes that he never heard but one Atheiſt utter the "yell of blaſphemy," we have had the grief to hear numbers of ſectariſts follow him. At the ſame time, we have not been fortunate enough to witneſs that "ſilence," thoſe "bluſhes," and "ſhudderings," of which he ſpeaks; but theſe are topics on which we cannot now dilate.

We cannot ſay that we were much intereſted by the remainder of this Sermon; which conſiſts of a laboured refutation of the aſſertions of M. Turgot—a name then, ſurely, heard for the firſt time in a proteſtant church—reſpecting the utility of charitable eſtabliſhments; and a particular hiſtory of the one (the Royal Hoſpital) at which the Dr. was appointed to preach. The ſchools and hoſpitals of this country have utility for their baſis. They are ſimple, and un-oſtentatious, and bear not the ſlighteſt reſemblance to the inſtitutions of which the miniſter of France ſpoke. Indeed, it appears to us, that no time is more unprofitably employed than that which is waſted in the defence of thoſe excellent foundations, of which the happy effects are felt and acknowledged in every part of this iſland. The Dr. ſometimes compells us to ſmile in deſpite of our wiſhes to be ſerious.

"Pardon me, my hearers," he ſays, "if ſpeaking upon this ſubject, I give vent to my feelings, and pay a juſt tribute of praiſe to the learning, wiſdom, integrity and humanity of that excellent perſon, *who was once my ſcholar*, and is now the phyſician of your Hoſpital for the inſane,"—But this is not the only place where the Doctor forgets that he is preaching.

The hiſtory of the inſtitution, and the praiſes of the Governors, are given, we ſuppoſe, in conformity to cuſtom. We know not what the Aldermanic Catos, who ſat attentive to their own applauſe, thought of it; but to us, it appeared inſufferably tedious. Barren, indeed, muſt that ſubject be, which the ſplendid abilities of Dr. Parr cannot render intereſting.

In ſpeaking of the death of their founder, he ſays, "Does not the laſt end of ſuch a righteous man appear to your minds more deſirable than that EUTHANASIA, for which a Roman Emperor is ſaid to have prayed, as the choiceſt gift of heaven?" P. 20. We ſuppoſe that

that more than one Alderman jogged his neighbour at that EUTHANASIA.

The peculiarities of the Doctor's ſtile are well known; they are thoſe of genius. The preſent diſcourſe is leſs ſtrongly marked with them than any of his preceding publications, though we ſtill wiſh for ſomewhat more ſimplicity. There are yet too many ſuch paſſages as theſe. "To the thoughtleſs, the luxurious, the proud—men 'who wear purple and fine linen, and fare ſumptuouſly every day,' *eaſy it is to deign ſcarcely a glance* towards that wretchedneſs which they never felt," &c. P. 21.

And now what ſhall we ſay of the Doctor's ſermon? We have been delighted and inſtructed by it, but not edified. It engages the head, but does not intereſt the heart: it wants, in ſhort, that indiſpenſible requiſite in all ſermons, which the French call, by one expreſſive word, ONCTION.

The ſermon of twenty-four pages is followed by near 150 pages of notes cloſely printed. If we ſhould be thought by the Doctor's admirers to be too chary in our praiſes of the former, we can cheerfully agree with them in any meaſure of applauſe they may incline to confer on the latter. Notes ſo various, comprehending ſuch important topics, diſcuſſed with ſuch acuteneſs, learning, and ingenuity, and illuſtrated and adorned with ſuch apt and beautiful quotations from the beſt and wiſeſt philoſophers of ancient and modern times, we have hitherto rarely ſeen, and rarely expect to ſee hereafter. We could point out ſeveral for the delight and admiration of our readers, but we forbear, as we wiſh them to peruſe the whole.

We have yet a word to ſay. When we took up this ſermon, which was on its firſt appearance, and noticed the opinions combated in the earlier part of it, we were confident that it would produce an anſwer from Mr. Godwin:—for ſuch is the ridiculous vanity of the man, that it is impoſſible to attack the propagator of any abſurd and monſtrous ſyſtem without his ſtarting forth, like Ague-cheek in the play, and exclaiming—"*that's me, I warrant you. Aye, I know it was I,* FOR MANY DO CALL ME FOOL!" and, accordingly, the pamphlet we ſhall notice below was almoſt immediately announced. This, therefore, was in courſe:—but we confeſs we felt a little chagrined when, on looking at the notes, we found Mr. Godwin introduced by name. The Doctor, indeed, overflows "with the milk of human kindneſs" in every part of his appendix. He quotes many writers with tenderneſs, whom we (and we hope, not unjuſtly) regard with fear and averſion; but nothing has excited our ſurprize and regret ſo much as the mention of this contemptible and atrocious ſcribbler. His Political Juſtice, which the Doctor thinks it neceſſary to quote, and which he even once applauds, is now univerſally conſidered as a text-book of abſurdity, a record of impotent malignity—which, whoever inſpects, ridicules and hates—ridet et odit.

And what has Dr. Parr earned by his miſapplied favour? A ſuperior

rior degree of inſult from the very vanity his condeſcenſion emboldened. May the leſſon have its due effect in future!

The text has no references to the notes. They would have been ſo numerous perhaps, as to diſfigure and confound it; ſtill, we regard it as a fault which we do not wiſh to ſee repeated. It is now abſolutely neceſſary to read the ſermon from the notes.

Thoughts occaſioned by the Peruſal of Dr. Parr's Spital Sermon; being a Reply to the Attacks of Dr. Parr, Mr. Mackintoſh, &c. By William Godwin. 8vo. Pp. 82. 2s. 6d. Robinſons. London. 1801.

HOMER tells us of Polydorus, that, having an unhappy confidence in himſelf, he thought of nothing leſs than ſtepping forward to drive ACHILLES out of the field. The conſequence was what might have been expected from ſo vain an attempt. Having unadviſedly (νηπιεησι) appeared in the front of the battle, no fit place for ſo puny a combatant, he was preſently diſpatched.

Αρειτην ανεφεινων
Θυνε δια Πρυμοαχων εως Φιλον ωλεσε θυμον. Il. 20.

We might ſafely leave the modern Polydorus to be diſpatched by thoſe of our Greeks whom it concerns, and whoſe formidable hoſtility he has contrived to turn towards his own perſon, by a ſelf-importance altogether unneceſſary and ill-placed. We might diſpatch him with our own weapons, and had actually made ſome ſerious preparation for that purpoſe; but, after a moment's reflection on the treatment due to ſuch an antagoniſt, we determined that he ſhould be made to diſpatch himſelf. In preference therefore to every other method of confuting Mr. Godwin, we will gratify our readers with the ſubſtance of his "Reply," in the following ſpecimens of it:—

MR. GODWIN'S VANITY.

"It was my fortune to be, among Engliſh writers, *the moſt conſpicuous and generally known* of thoſe whom Mr. Mackintoſh and his friends have nick-named Advocates of the new Philoſophy. This is no boaſt," &c. p. 18. We foreſee a multitude of troubles to Mr. Godwin from this incautious paſſage. Does he think that all thoſe great men who were labouring for fame in the very ſame cauſe with himſelf, will ſit down ſatisfied with the obſcurity to which he has condemned them by an excluſive ſtroke of his pen? Will they not come forward and claim the honour of being equally notorious? And will they not have reaſon for it too?—For, let it be modeſtly aſked, how was Mr. Godwin more "conſpicuous" than his fellows? Was he *more conſpicuous* as a "ſuperficial and miſchievous ſcioliſt" than Mr. Gale Jones?—Was he *more generally known* as a "promulgator

of

of abſurd and monſtrous ſyſtems," or a "diſguiſer of the moſt miſerable common places in the ſhape of "paradox," &c. than Mr. Thelwall?—Mr. Mackintoſh had thrown theſe and other names of juſt diſtinction among the whole ſociety of the Philoſophers. Why then will Mr. Godwin injuriouſly contend for more than that ſufficient ſhare of them which every candid and liberal perſon fairly allows to him?

"As to *myſelf*, after having *for four years* heard little elſe than the voice of commendation," &c. p. 21.

In what year of our Lord did this happen? ſaid my uncle Toby.

In no year at all, anſwered my father.

"The treatment I have endured, &c. is *part of a* great plan;" and "when you have ſucceſsfully held up a perſon for years to *general deriſion and abhorrence*, you rather comply with than outrun the ſentiments of mankind by *dooming him to deſtruction*," p. 77. 79. We ſee Mr. Godwin's aim. He is endeavouring to rival the fortunes of the once "conſpicuous" and perſecuted Mr. DENNIS, againſt whom, we all know, a "great plan" of deſtruction was formed by the principal Courts of Europe. But Mr. Godwin may reſt quietly in his bed. Part of his charge indeed we allow; the reſt we diſclaim. The "deriſion," and the "abhorrence" too, (if he is determined to have it) we confeſs with all due feelings for our guilt; but poiſon and poignards—No, no; our thoughts are not ſo terrible:—our chief purpoſe is to laugh. But enough of vanity; for we have not room to inſert two-thirds of the pamphlet. We paſs on to another ſpecimen from it;

MR. GODWIN'S SELF-CONTRADICTIONS.

"My book (Political Juſtice) was the child of the French Revolution. Where was the ingenuous heart which did not beat with exultation at ſeeing a great and cultivated people ſhake off the chains of *one of the moſt oppreſſive political ſyſtems in the world, the moſt repleniſhed with abuſes, the leaſt mollified and relieved by any infuſion of liberty.*"

N. B. The laſt part of this ſentence was written apparently in the phyſick ſhop of ſome friend, p. 2. Mr. Godwin is therefore a revolutioniſt. Not too faſt, reader. He *was* a revolutioniſt in the ſecond page; but it is hard a man ſhould be kept to his word through the fifth. For there we read (with a due correction of his former raſhneſs). "I uniformly declared myſelf an enemy to revolutions." Yes: this is actually ſaid in page 5, and he is now ſo ſtrongly attached to his new ſyſtem of quiet, that he carries it as far as page 11, where he declares again, "I abhorred all tumult. I entered my proteſt againſt revolutions!!!" But now it is time to be a revolutioniſt again. "I have always found him (Dr. Parr) the advocate of old eſtabliſhments, and what appeared to me old abuſes." Yet his conduct, ſays Mr. Godwin, "is as little likely to pleaſe our political

ſuperiors

ſuperiors, as if his creed had been more favourable to *thoſe objects I am accuſtomed to love*," p. 20. We congratulate Mr. Godwin. A few pages back, he had unfortunately loſt his "ingenuous heart;" and with it his love of revolutions. He has happily and ſpeedily found them both again.

But to change one's mind in different pages of the ſame book is a common caſe. It was reſerved for Mr. Godwin to change in one and the ſame page;—a felicity ſeldom attained in this branch of philoſophy. "I am willing to yield to theſe men conſiderable praiſe for the conſtancy with which they perſevered ſo long (viz. in their admiration of the French Revolution) as long perhaps as worldly prudence could in any degree countenance. But why, becauſe *I have not been ſo prudent as they*; (that is, becauſe I ſtill perſiſt in my admiration of it) ſhould I be made the object of their invective?" p. 5. Now, what is the natural conſequence of this unſhaken admiration of the French Revolution? Beyond all doubt, a fixed diſlike to it: for thus it follows from the paſſage already quoted from this very page. "I uniformly declared myſelf an enemy to Revolutions!" We muſt repeat, that this is eminently dextrous. Mr. Godwin alone is able to eſtabliſh the ſame concluſion under all circumſtances, and to draw a merited praiſe to himſelf from principles which, upon his honour, he never had!

Enough of revolutions. We will now give a ſpecimen of contradiction drawn from the very boſom of philoſophy.

Our readers are aware of the diſputes which have ariſen concerning the proper ſource of moral diſtinction: whether the credit of virtuous action is due to the motive whence the action originates, or from the final effect to which it tends. This final effect, which the moraliſts have generally termed "utility," Mr. Godwin, uſing the terms indiſcriminately, has alſo called "juſtice;" and this he eſtabliſhes as the proper criterion of virtue. Not ſo Dr. Parr, whoſe oppoſite doctrine on this ſubject Mr. Godwin ſtates in a very pointed manner. 'Dr. Parr (ſays he) is inclined to lay moſt emphaſis on, and moſt frequently to remind thoſe he would inſtruct, of the *motive* from which, as human beings, their moral actions muſt ſpring; and I would oftener and moſt earneſtly remind them of the *criterion* by which they muſt aſcertain whether their actions are virtuous."

This is anxiouſly repeated in the next page, 30. "Dr. Parr, certainly upon this, and probably upon moſt occaſions, is inclined to lay his principal ſtreſs upon the *motives* to virtue; I, *on the contrary*, regard it as the proper and eminent buſineſs of the moraliſt, to call the attention of his fellow men to the *criterion* of virtue." Dr. Parr and Mr. Godwin are therefore at iſſue. So indeed we thought: but it were a pity that old friends ſhould quarrel irrecoverably; and therefore we are glad to find them both of a mind notwithſtanding odd appearances. For we have the comfort of hearing Mr. Godwin declare, in the midſt of what we took to be an oppoſition of ſentiment,

"I cannot

"I cannot be miſtaken in affirming that *Dr. Parr and I are agreed about this criterion!*"

We beg the reader not to be miſled by what is vulgarly called common ſenſe, or ſuppoſe that if Mr. Godwin and Dr. Parr are agreed about this criterion, they muſt think in the ſame manner about it;—about the extent as well as the obligation of it,—about the quantity as well as the force of it in its application to the nature of morals. No. If two men unexpectedly quarrel, it is hard they ſhould not unexpectedly agree again, and make their contradiction and their concord ſhake hands.

Indeed this whole account is ſo conſiſtent and ſatisfactory, that we thought nothing could equal the demonſtration of it. However there is a paſſage in one of our writers which comes very near to it in cogency and truth. "Calleſt thou this darkneſs?" ſays maſter Parſon to Malvolio (who ſeemed to ſuſpect that a room without light was not far from completely dark). On the contrary, I affirm "that the windows are tranſparent as barricadoes; and the ſtones toward the North South are as luſtrous as ebony." But a word of ſerioufneſs to Dr. Parr before we cloſe this ſubject. His moral character is impeached in this part of the pamphlet. He is accuſed of the guilt of prevarication in the ſtatement he has given to the public of his ſentiments on the nature and foundation of virtue. Under ſo groſs an imputation it is time for him to ſpeak out. We have heard more than enough of Mr. G.'s talents and powers, &c. The ſacred cauſe of truth ought now to triumph over any forced remains of tenderneſs towards a perſon once his friend.

——— cape ſaxa manu, cape robora, Pa——r,
Tollentemque minas, et ſibila colla tumentem
Dejice———

Mr. Godwin's bad English.

"Attempt *for* its refutation," p. 1. "*Such as that* I ſcarcely recollected its parallel," 12. "He will feel his own happineſs *ſo* entirely dependent on the inſtitutions which prevail, *as will* remove," 75. And in another place (to mention no more) we find that Mr. Godwin has been *illuſtrated*. We are heartily glad of it; as may be inferred from

Mr. Godwin's cloudy Paragraphs.

It is, and it ought to be, beneath the high philoſophy of Mr. Godwin to expreſs any thing ſimply. If he means to ſay, that he intended no harm by his book on Political Juſtice, the propereſt phraſe is, "I ſought no overt effects," p. 11. N. B. We lately ſaw Mr. Godwin in an apothecary's ſhop. We now diſcover him at an attorney's deſk. We all know the meaning of the ſentence, that we ſhould be quick in giving aſſiſtance. But we know it too ſoon. The mind ought to be in a philoſophical perplexity before it gets at ſo valuable a truth; and therefore it is better to ſay, "Undoubtedly all the actions of our lives

lives muſt be, in a greater or leſs degree, a compromiſe between the niceties of deliberation, and the rapid progreſs of time," p. 45. This is the rule when a man really has ſome meaning. If he has none, and yet wiſhes to convey it, the following mode is highly commendable:—" Such regularity and equity will prevail, as to enable every man to *ſee a vaſt way before and around him*," p. 74. Would not the reader conclude from hence, that in Mr. Godwin's promiſed millennium of politics, " regularity and equity" will make every enlightened citizen as tall as a giant?—This, however, to our particular grief, cannot happen until Mr. Godwin's other projects for our happineſs are adopted; until all fathers of families are prohibited (by proclamation, we ſuppoſe) from getting more than *three or four children at the utmoſt*; and until all the ſupernumerary infants which eſcape his ſalutary *abortions*, are puniſhed by *ſtarving* or *drowning* for their obſtinacy in being born at all. We thought we had done with the " clouds." But one more remains, a " nebula" of the thickeſt order. " Fiction here labours in vain (that is, in beſtowing imaginary virtues upon mankind). It never equals what men have acted and felt *in the great viſion and awe-creating preſence of reality*," p. 81.

Ohe! jam ſatis eſt.

After theſe ſpecimens of its contents, the reader will hardly expect that we ſhould enlarge on the character of this " Reply." Indeed Mr. Godwin himſelf has deſcribed it in a ſingle line. He candidly allows, that it is nothing more than a collection of *ſtrong preſumptions*, p. 75. However, there is one of thoſe " preſumptions" which muſt ſtill be noticed; and with a ſolemnity due, not to Mr. Godwin, but to the ſacred ſubject which he has dared to pollute. In his zeal for what he calls " juſtice," and for the depreciation of the affections, and motives of the heart; and under an unaccountable perſuaſion that he is not wholly unqualified for the buſineſs of a divine; he has affirmed that Chriſt himſelf has ſpoken " again and again *in diſparagement of the private affections*!!" p. 43. Merciful Saviour! thou, who haſt not only prepared an eternal bliſs for thy faithful ſervants, but meanwhile ſootheſt the pains of our mortal ſtate with thoſe tender charities which thy religion only can inſpire; thou who didſt " lean on the boſom of thy beloved diſciple," and dignify affection by thy ſacred example;—thou who, on the croſs, didſt exalt friendſhip into the feelings of fraternal love; who in a diſciple didſt regard a brother, and badeſt thy mother " behold" in him " a ſon;"—pardon the weakneſs, or correct the wilfullneſs of this ſlanderer of thy name. Teach him, we pray thee, that " endleſs queſtions" and " vain babblings" of philoſophy are not a knowledge of thee and of thy word. Teach him, beſides, that thy religion is of the heart;—that affection to thy ſervice is the higheſt ſanction of moral obedience;—that, by the force of pious motives, the common acts of goodneſs are quickened into Chriſtian graces;—that even a " cup of cold water" given

given in thy name" is precious in thy ſight; and that the coſtlieſt offerings of a callous and ſelf-ſufficient virtue, end only in that vanity from which they ſprang. "Verily, they have their reward."

Reflections at the Concluſion of the War: being a ſequel to "Reflections on the Political and Moral State of Society, at the Cloſe of the Eighteenth Century." By John Bowles, Eſq. 8vo. Pp. 84. Rivingtons. London. 1801.

IT was not to be ſuppoſed that Mr. Bowles, who had taken ſo active a part in the varied diſcuſſions which the ſubject of the war has undergone during the nine years of its continuance, would remain ſilent on the concluſion of a peace with the French Republick, which he has uniformly deprecated, and invariably conſidered as the ſure foundation of his country's ruin. In conformity with theſe ſentiments, he opens his preſent Reflections, by an obſervation, the juſtice of which no man of diſcernment will be diſpoſed to conteſt.

"It will be diſcovered, that a peace, in the preſent inſtance, is not productive of that ſentiment of confidence which, on former occaſions, it never failed to inſpire; that it does not convey an idea even of that ordinary ſtability, which, notwithſtanding the claſhing intereſts and diſcordant views of the contracting parties, was formerly its inſeparable attendant; that it does not bring with it that ſenſe of ſecurity, which hitherto has been conſidered as conſtituting its chief value; that notwithſtanding all the tranſports of joy which it occaſions, it does not enable us to look forward towards futurity without dread, or to diveſt the mind of alarm for thoſe intereſts which we moſt value; for our domeſtic quiet, our internal ſafety, our holy religion, our laws, our conſtitution; nay, for our very exiſtence as an independent ſtate. In a word, when the paroxyſm of joy, which has been produced by the unexpected arrival (occurrence) of a moſt ardently deſired event ſhall be over, it will be found that the peace, which is the ſubject of ſo much exultation, is at beſt but a bold and hazardous experiment, which, however it may have been *dictated by neceſſity*, is ſanctioned by no precedent, either in ancient or modern times; and that, if we eſcape the perils to which we are ſtill expoſed, we ſhall be indebted rather to the extraordinary favour of Providence, who has hitherto ſmiled ſo graciouſly upon us, than to the ordinary means of ſafety, without which our anceſtors never ventured to lay down their arms."

Our readers will perceive that theſe ſentiments are perfectly congenial with thoſe which we have ourſelves advanced on the ſubject of peace; and that the author agrees with us, that, we have neither obtained "indemnification for the paſt, nor ſecurity for the future." The queſtion of ſecurity is farther purſued by Mr. B. in the ſubſequent pages, in which, he very juſtly, and ſucceſsfully, demonſtrates that "the general ſecurity of Europe is eſſential to the ſecurity of each individual ſtate, and that it would be impoſſible for Great Britain to

enjoy repoſe and ſafety, unleſs the independence of the continental ſtates, and the balance of power were preſerved;" he then expoſes the folly and ignorance of thoſe who regard "Great Britain as a ſeparate ſtate, independent on her neighbours, and a mere diſintereſted ſpectator of what paſſes on the Continent," remarking, that ſuch only can conſider the terms of peace "as ſafe and honourable;" and proceeds to ſhow that our inſecurity ariſes, not merely from the immenſe extenſion of territory, of influence, and of power, acquired by our implacable enemy, but alſo from the eſtabliſhment of a revolutionary power, a military deſpotiſm, not only impelled by inſatiable ambition, but intereſted for its own preſervation, to deſire by overthrow of other ſtates, and likely to be obliged, like Rome, for the ſake of its internal quiet, to purſue that complete ſubjugation of its neighbours, towards which it has already made ſuch prodigious advances."

Mr. B. farther purſues theſe Reflections, in an animated ſtrain of pointed remark, and pertinent interrogations.

"The enemies of Monarchy rejoice at a Peace, which ſeems to give the death blow to the hopes, both of the Houſe of Bourbon, and of the other Monarchies, which have been overwhelmed by the ruins of that Houſe. They think, and with juſtice, that a prodigious advance has thus been made towards the overthrow of all Monarchy. And ſhall not the friends of Monarchy deplore a Peace, which leaves the Gallican Throne in a fallen ſtate—which does not even raiſe up any of thoſe Governments, that have been laid low in conſequence of its fall? Shall not every one who abhors Republicaniſm and Anarchy, lament that theſe fiends have, in a manner, maintained their triumphs, by the very terms of a General Pacification? Shall he feel no alarm and exerciſe no vigilance, leſt, emboldened by ſuch ſucceſs, they purſue their advantages, until whatever remains of Social Order and Lawful Government, ſhall fall a prey to their inſatiable fury? Shall he not view them with additional dread, and oppoſe them with more ardent zeal, on account of that general contamination of principle which they have produced—a contamination, which is likely to encreaſe with alarming rapidity, in conſequence of the ſucceſs that has crowned the cauſe of infidelity, vice, and rebellion, and of the unreſtrained intercourſe which every State muſt now have with the moſt impious and vicious people in the world, ſunk as they are into the loweſt abyſs of profligacy, by their boaſted freedom, during twelve years, from every religious and moral reſtraint.*—This is the true way of contemplating

* "As great numbers of our countrymen are deſirous of expoſing themſelves to the polluted atmoſphere of modern Paris, that ſink of ſhameleſs debauchery—that theatre of ſucceſsful crime and unpuniſhed Regicide;—and as the motive generally aſſigned for ſo perilous an expedition is a curioſity to ſee the magazine of pillage—the muſeum of ſtolen goods, of which a horde of ferocious banditti have plundered the different nations of Europe, and of which they have now the audacity to make an oſtentatious diſplay to all, who are

plating our ſituation, at the important and critical moment of a General Peace. But if we overlook theſe conſiderations and break forth into raptures, becauſe, at the concluſion of a War, which leaves Society in ſuch a ſtate, we have been able to retain a couple of conquered Iſlands, we ſhall deſerve to be compared with a man, who exults at having ſaved a few days' proviſions from a conflagration, which threatens to reduce his dwelling to aſhes."

Our author next conſiders—1. The Cauſe of our Failure; and 2. The Cauſes of the Peace. The firſt, he contends, was the neglect to declare the reſtoration of monarchy in France to be the object of the war; and, the ſecond, he imputes to *neceſſity*. But, on this ſubject, we muſt allow him to ſpeak for himſelf.

"In ſpite of all colouring it is impoſſible to deny that the terms of Peace, as ſpecified in the Preliminaries, contain a complete Surrender of the Balance of Power; that they amount to an implied revocation of all the treaties, which have long conſtituted the public code of Europe, which were, at once, the guardians and the expoſitors of the Law of Nations, and which have hitherto been conſidered as the indiſpenſable foundations of every new treaty; that they confirm to the natural enemy of this country a degree of aggrandizement, which, in former times, Engliſhmen would have conſidered as an indiſpenſable cauſe of War. To call ſuch a Peace by any other appellation than a Peace of Neceſſity, is a libel on thoſe who made it. THE MINISTER WHO WITHOUT THE MOST ABSOLUTE NECESSITY SHOULD SET HIS HAND TO SUCH A PEACE WOULD DESERVE TO LOSE HIS HEAD."

We cannot, here, forbear to refer to the ſpeeches of our miniſters at the opening of the preſent ſeſſion of Parliament; when both Mr. ADDINGTON and Lord HAWKESBURY diſclaimed, and not without ſome ſhew of indignation, the plea of NECESSITY. Mr. B., indeed, ſo far agrees with them as to admit that there exiſted no neceſſity from the ſtate of our finances, but he inſiſts on the exiſtence of another ſpecies of neceſſity which not one of the advocates or the enemies of the peace, either in or out of parliament, beſides himſelf, has ventured to aſſert.

"It is not, however, a neceſſity, ariſing from an inability to proſecute the War, which has operated on this occaſion. Thank Heaven! no ſuch neceſſity exiſted, for if it had, we ſhould be deſtitute of thoſe means of defence which we ſtill enjoy. On the contrary, it is impoſſible to view the relative

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are ſo deſtitute of *moral* taſte as to be capable of enduring ſuch an exhibition. It is to be lamented, that theſe fruits of unexampled rapacity have not labels annexed to them, ſpecifying the places whence they were ſeverally ſtolen, and the circumſtantial details of each robbery. To ſupply this deficiency, a catalogue, containing ſuch a ſpecification, would prove an uſeful *vade-mecum* in a journey to Paris; and the publication of a catalogue of that nature would materially ſerve the cauſe of virtue, though it might not be very favourable to that of *virtü*."

ſituation of Great Britain and France, in reſpect of their marine, their commerce, their wealth, and their reſources—it is impoſſible to conſider the very oppoſite effects, which, in conſequence of our naval ſuperiority, the war had produced, and muſt have continued to produce on the two Countries—by ſecuring to one the trade of the world, and by reducing the other to an almoſt total ſtagnation of its trade and manufactures—it is impoſſible to conſider all this, without admitting, that the former was entitled to ſay to the latter,—*Deſirable as Peace is to both of us, yet you muſt not expect to be admitted to a participation of thoſe important advantages of which you are totally deſtitute, but which I continue to enjoy, with a vaſt augmentation during the War, unleſs you return to ſentiments of moderation, and conſent to terms which will be conſiſtent with mutual and general ſafety.* This country would not only have been warranted by exiſting circumſtances to adopt ſuch language, but conſidering the very high ground on which it had been placed by its late matchleſs achievements, particularly in the Baltic and in Egypt, it had every reaſon to hope, that it might ſtill have been the inſtrument of general preſervation, and have eſtabliſhed its own proſperity and happineſs, on the broad and ſolid baſis of general ſecurity."

But the neceſſity for which Mr. B. contends is that which aroſe out of "the State of Parties, and more eſpecially of the public mind in this kingdom. It is notorious, that the impatience for peace was ſo ſtrong, that *the cry* for *it was ſo loud*, as to create a kind of moral impoſſibility to carry on the war for the ſake of the general intereſts." This mode of defending the miniſters for making a peace "neither ſafe nor honourable," will not be admitted by thoſe who recollect, that the Premier's diſavowal of the plea of neceſſity was not partial and confined in its application, but was peremptory, full, and general; involving a complete denial of the exiſtence not merely of the moſt abſolute neceſſity, but of any neceſſity whatever. Lord HAWKESBURY, too, *ſpecifically* denied the want of public *ſpirit*; "I diſclaim, ſaid his Lordſhip, the idea of this Peace having been made under *any* neceſſity of circumſtances; the reſources *and ſpirit of this country* are great." His Lordſhip, therefore, deſerves—but, we ſhall leave the point of neceſſity, whether phyſical, moral or political to be ſettled between the miniſters and our author, who in another place, inſiſts, that "no juſtification can avail them except that of *imperious and overruling neceſſity*," and we ſhall leave the public to apply the *inference*. We ſhall only ſay, for ourſelves, that although *the cry* for peace was *ſo loud* it did not reach *our* ears. The oppoſition had become thoroughly contemptible, in its numbers, its influence, and its talents; and could not be ſaid, in any one reſpect, to impede or embarraſs the operations of government. Not one petition, during the laſt years of the war, was preſented to the Houſe of Commons on the ſubject; and at no period of that war, asfar as our obſervation extended, was the public mind better prepared for its continuance, until its avowed objects, *indemnification* and *ſecurity*, could be obtained. But even had ſuch a cry exiſted, do we not know, that "we muſt not always judge of the generality of the opinion, by the noiſe of the

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acclamation?" Nor ſhould it be forgotten, that it is the buſineſs of the *Governors* to decide, in ſuch circumſtances, for the *governed*; and their duty, as their very name imports, to *lead*, and not to be *led by*, the people. Of this laſt truth, no one, we are perſuaded, entertains a more correct notion than Mr. B., but how he can reconcile ſuch notions with the grounds which he has ſelected for the defence of his Majeſty's *Miniſters*—grounds by which they themſelves have peremptorily refuſed to abide*—we profeſs our inability to conceive.

On the queſtion of interference in the internal concerns of other ſtates, our author makes many judicious reflections; and to the modern whigs, who have ſo loudly declaimed againſt the interference of Great Britain in the affairs of France, he urges the Argumentum ad hominem, with great force and ſucceſs.

"It is the more ſtrange that the gentlemen in queſtion contend, on this occaſion, and without any qualification, that all interference in the domeſtic concerns of a foreign State is unlawful, ſince they are accuſtomed to celebrate, with great enthuſiaſm, a day, moſt remarkably diſtinguiſhed by a foreign interference, in the domeſtic affairs of their own country. If their doctrine be true, to the extent in which they maintain it, King William was guilty of a moſt atrocious outrage on this nation, when, with an army of Dutchmen, he landed on the Engliſh coaſt. This caſe, however, which they happened for a moment to forget, they will doubtleſs conſider as an exception to their *univerſal* rule—on the ground that the interference it involves was ſolicited by the people; though, in point of fact, not one in many, many thouſands of the people, had any notion whatever of ſuch an occurrence. But if an army of Engliſhmen had landed on the French coaſt, to ſupport the Bourbon Government, ſuch a meaſure would have been a much more obvious exception to *that* rule, becauſe it would evidently have been free from all danger to national independence, which cannot be ſaid in the other caſe, however great the benefits may be which have reſulted from it. For the object of our interference would have been to aid, while that of the Prince of Orange was to oppoſe and dethrone the lawful Sovereign, the independence of whoſe Crown involves that of the State. No danger whatever, to the independence of a country, can ariſe from any interpoſition to ſupport its lawful and long-eſtabliſhed Government. But when the ſupport of a foreign Power is given to a party in oppoſition to that Government, there is a great and evident danger, leſt the concurrence with that party may be only a pretext, to cover views incompatible with the ſafety and independence of the State. And it may be no difficult matter to find natives, in any country, baſe enough to lend their countenances and aid to a foreign Power, who, under the moſt ſpecious profeſſions, may enter the territories of a neighbour for the worſt of

* A ſervile advocate of adminiſtration, in one of thoſe *daily* vehicles of abuſe which are a diſgrace to the country, ſpeaking of the Peace, ſays—"a ſet of men had the *audacity* to aſſert, that *neceſſity* could be the only plea urged in defence of the terms that had been obtained." *True Briton* and *Sun* of Dec. 3.

purpoſes. This, indeed, is the manner in which the French Revolutioniſts have ſubverted the independence of ſo many States. If the caſe be ſuppoſed to depend upon a queſtion of numbers, nothing can be more fallacious than ſuch a criterion; which, moreover, would be deciſive, as has been already obſerved, againſt the conduct of the Prince of Orange, in 1688. For nothing is more common than for a very ſmall minority to call themſelves the people."

In the advantages ſecured by the war, as ſtated by Mr. B. in P. 49 et ſeq:, we cordially concur; but to the remarks on the effect of the Peace on our Allies, in the note, to P. 50, we have much to object. When he obſerved that we had "preſerved *inviolate* our faith to our allies, and, at the laſt moment, we have provided for the intereſts of all of them, in the beſt manner we were able," we are ſurprized that the diſmembered ſtate of Portugal did not occur to his mind.

But however we may differ from this reſpectable writer, on ſome few political points of a ſubordinate nature, to all his leading principles we chearfully ſubſcribe; and more eſpecially to the juſtice of his moral reflections, with which he cloſes his book, and which form by far the moſt valuable and important part of it. Moſt truly does he obſerve;

"This malignant diſeaſe derives its ſtrength from the moral corruption of ſociety; and it can be effectually reſiſted only by moral amendment. Vice and infidelity prepared the human heart for its reception, and nothing can expel it, but the purifying and invigorating influence of Religion and Virtue. In a profligate nation, it is conſtantly receiving freſh ſupplies of nouriſhment—among a moral people it muſt, if it could come into exiſtence, ſoon languiſh and expire. The extreme depravity of the preſent age has enabled it, as it were, in an inſtant, to make the moſt dreadful havoc among the human race, and to ſpread deſolation far and wide; and unleſs, warned by ſo ſhocking an example, mankind inſtantly ſet about the great work of reformation, there is abundant reaſon to fear that what they have already ſuffered, is only a faint ſpecimen of the calamities which are yet in ſtore for them."

The influence of women upon the Religious and Moral State of Society has been manifeſt in all ages, and in all nations; and has been the ſubject of moſt important reflections and inferences, by writers ſacred and profane. We ſhall ſhortly have occaſion to notice a publication, by a moſt ſound churchman, and politician, on this ſpecific ſubject; but in the mean time, we moſt earneſtly entreat all our female readers, and all heads of families, to lend their moſt ſerious attention to the following important obſervations of Mr. B.

"Of all the ſymptoms which are diſcoverable, in regard to our morals, the moſt inauſpicious, perhaps, is the decay of thoſe feelings, which have been hitherto the ornament and the pride of the female ſex. It is not meant here to inſiſt upon the alarming progreſs of adultery, upon the growing numbers and increaſing ſhameleſſneſs of thoſe women who abandon the paths of virtue. A ſtill more unwelcome reflection forces itſelf upon the mind of every one, who

who contemplates the preſent manners of the faſhionable world, and in relation *to thoſe women*, whoſe character is without a ſpot. No longer do ſuch women, at leaſt in the higher circles, pride themſelves, as they have ever been wont to do, on the diſtinction which ſeparates them from the moſt abandoned of their ſex. Females of ſuperior rank, who give the ton to the poliſhed part of ſociety, and the influence of whoſe example muſt extend, through various gradations, to the humble walks of life, are beginning to lay aſide that dignified reſerve, which formerly kept, at an awful diſtance, all who were not clothed in the fair robe of unſullied reputation. They are become ſo wonderfully condeſcending as to aſſociate with thoſe, whoſe approaches they would formerly have conſidered as an inſult, and with whom they would have deemed the ſmalleſt communication infamous—nay, even to borrow their garb from the votaries of licentiouſneſs, from whom they have already tranſmitted, to every claſs, faſhions which were framed, and which are evidently calculated, to produce a diſſoluteneſs of manners; for the indecent modes of dreſs—or rather of undreſs—which are now univerſally prevalent among the Britiſh Fair, were invented by the abandoned part of the ſex, with a view to excite ſenſuality and to promote debauchery. Do theſe aſtoniſhing condeſcenſions proceed from that tender and compaſſionate ſympathy with guilt, which has been caught from the German ſchool, and which impels us to conſider vice as an object of compaſſion and indulgence, rather than of horror and deteſtation? or are they the reſult of an opinion, that the principle of female virtue muſt derive ſuch vigour from the circumſtances of the times, and the *preſent* ſtate of the ſocial world, as to ſtand no longer in need of thoſe auxiliaries, which have hitherto been found neceſſary to aſſiſt it in its ſtruggles with paſſion and temptation? or are they produced by that ſanction, which the Legiſlature, by repeatedly refuſing to prohibit adulterous marriages, has ſeemed to give to adultery? In whatever cauſe they originate, they furniſh an indication of a moſt unfavourable nature, and their tendency is pernicious in the higheſt degree. However the ſentiments of mankind may fluctuate on theſe, as on many other ſubjects, human nature continues unchanged and unchangeable. In its beſt ſtate, (a diſtinction which it is very far from being, at this time, entitled to claim,) it wants every aſſiſtance to confirm its virtue, and to guard it againſt vice. Female chaſtity has ever been, and ever *muſt* be, the main ſource of all the virtues, which conſtitute the ſtrength and the ſecurity of human ſociety. And female modeſty is ordained, by the unalterable conſtitution of nature, to be the guardian of female chaſtity. What was it, but the prudent vigilance of that guardian, which, till lately, prohibited its valuable charge, the virtuous fair, from all communication with the depraved part of their ſex—which inſpired our female anceſtors, and, till lately, the females of our own time, with that conſervative pride of character, that extreme ſenſibility of honour, which made them look with ſcorn upon a woman, who had loſt her purity, and almoſt to conſider her atmoſphere as peſtilential? Much as theſe feelings have, in particular caſes, been made the ſubject of ridicule or of cenſure, they were inexpreſſibly beneficial. They preſerved a conſtant and lively ſenſe of the value of what is moſt valuable in ſociety; and they tended to deter from vice, by rendering it odious and infamous. But to preſerve theſe feelings, it is neceſſary to maintain them in their utmoſt extent. The caſe does not admit of a *ſingle* exception. Honour, eſpecially in women, can admit of no compromiſe with diſhonour; no approaches

proaches muſt be allowed; the boundary muſt be conſidered as impaſſable; the line is the rubicon of female virtue. Never could it be more truly ſaid than in relation to this ſubject—

'Vice is a monſter of ſuch frightful mien
'As to be hated needs but to be ſeen;
'Yet ſeen too oft, familiar with its face,
'We firſt endure, then pity, then embrace.'

"What then have we not to dread from the diſpoſition which is now beginning to diſplay itſelf in the faſhionable world, to diſregard feelings, which, till now, have been cheriſhed by all, who had even a reſpect for female chaſtity? To counteract that diſpoſition, (which, as well as every diſpoſition favourable to immorality, may be expected to derive great ſtrength from our approaching intimacy with degenerate France,) it is neceſſary to raiſe an additional mound about the virtue of the fair ſex—by conſidering the character of thoſe women, who, in defiance of all decency, dare to aſſociate with pollution, as contaminated by the contact. Every care, in ſhort, ſhould be taken, to reſtore the authority of a rule, which has hitherto been conſidered as ſacred—that *the infamy of Vice is the laſt bulwark of Virtue.*"

Mr. B. very properly preſſes this moſt important topic on the attention of our rulers, juſtly obſerving that, "he is a wretched politician at all times, and particularly at a time like the preſent, who is not alſo a moraliſt; who does not conſult the intereſts of religion and virtue, in which, alone, the temporal intereſts of mankind can find any permanent or real ſecurity."

After paying a tribute of juſtice to our virtuous Sovereign who "by his tranſcendantly excellent qualities has been enabled to ſtand in the breach which has been made in the ramparts of civilized Society, and to avert the total deſtruction which has menaced the venerable edifice," he makes the following ſolemn and energetic appeal to the Heir Apparent.

"What would be our fate, if, at a juncture like this, the Throne were to exhibit an example of an oppoſite tendency? Heaven preſerve us from ſuch a misfortune! My attachment to the Britiſh Monarchy, and to the reigning Family, is rooted in my "heart's core." My anxiety for the Britiſh Throne, during the late dangers to which, in common with every other Throne, it has been expoſed, has embittered my choiceſt comforts; and I moſt ſolemnly vow, before Almighty God, to devote myſelf, to the end of my days, to the maintenance of that Throne. With theſe feelings—with this determination—may I not venture to approach the accompliſhed Prince, who is next in the order of Royal Succeſſion, with the words of truth—ſo ſeldom heard by Princes, though the moſt valuable offering that can be preſented to them—and to aſſure him, that all his *real* friends are apprehenſive of the moſt direful conſequences to himſelf, to his Houſe, and to his Country, unleſs he imitate the bright pattern of Religion and Virtue which is diſplayed by his Illuſtrious Sire."

This appeal is manly, and breathes the ſpirit of a "true born Engliſh-

Engliſhman." The illuſtrious perſonage to whom it is addreſſed will, we are perſuaded, in the cool hour of reflection, when the illuſions of grandeur loſe their force, and the light whiſpers of *the ecret Monitor* aſſume a ſtrong and deciſive tone, diſcover, in this language, the voice of loyalty and truth; will acknowledge the genuine admonitions of unfeigned attachment. Could we think that ſuch an appeal would derive any additional force from the concurrence of our teſtimony, it ſhould moſt cordially be added, to implore attention to its prayer, and to impreſs a full conviction of its truth. Oh! were the ear of that diſtinguiſhed perſonage open to the reflections which ours are inceſſantly doomed to hear, were he, like us, acquainted with the conſtant wiſhes of the good, and the frequent imprecations of the bad, were the fears of the loyal and expectations of the diſaffected known to him as they are to us, he would not deem theſe humble, but earneſt, admonitions a work of ſupererogation; and he would give implicit credit to the aſſertion, that they flow from hearts attached, from principle and from duty, to his family and himſelf; and as ready and as reſolute to defend that throne which he is deſtined to inherit, with their ſwords, as they have been to ſupport it with their pens.

An Hiſtorical View of the unavoidable Cauſes of the Non-Reſidence of the Parochial Clergy on their reſpective Livings; wherein more than one Hundred Acts of Parliament are referred to, and many of them amply diſcuſſed, during an Interval of near Six Hundred Years; with a particular Inveſtigation of the Act, 21 Henry 8, cap. 13, on the Subjects of Reſidence, Farming, &c.; and Remedies propoſed for improving the Condition of the Clergy. By the Rev. J. Malham, Vicar of Helton, Dorſet; and Curate of St. Edmund's, Saliſbury. 8vo. Pp. 98. 2s. 6d. Cobbet and Morgan. London. 1801.

THE object of this tract is to ſhow, 1ſt. The impolicy and the oppreſſive tendency of the act of 21 Hen. 8. Cap. 13, for enforcing the reſidence of the clergy; and 2nd. to prove that the eſtabliſhed practice of our courts in levying diſtinct penalties for every month of Non-reſidence in the ſame year, is erroneous and contrary to the ſpirit and letter of the act itſelf. This is a ſubject of great importance, and, has, accordingly, been often and deeply diſcuſſed. On the one hand, the neceſſity of reſidence, where reſidence is practicable, can ſcarcely be denied; and, on the other, the hardſhip of enforcihg it, in the preſent ſtate of things, when there is a multiplicity of livings ſo ſmall as not to ſupply the means of a decent ſubſiſtance, is ſo obvious as not to admit of diſpute.

Though the judges, by their uniform deciſions, have ſanctioned

that

that conſtruction of the act of 21. Hen. 8. which Mr. Malham contends is not the true conſtruction, yet the arguments which the latter adduces in ſupport of his own interpretation, are certainly cogent, and entitled to ſerious attention.

" Our books of Reports have again and again declared the opinions of our judges on penal ſtatutes; and our modern diſpenſers of law and juſtice conſider it as an eſtabliſhed rule, not to interpret the penal laws conſtructively, but literally. I aſk not now in what ſenſe the legiſlators of that time underſtood it. I make no enquiry, whether, with an eye to the ſee of Rome, it was meant to reſtrain the numerous abſentees of the parochial Clergy to that court; which doubtleſs was a means of alienating their minds and preventing them from conſidering the true intereſts of their country, by undue ſubmiſſions to the Holy See, with a hope of ſecuring to themſelves honours or dignities. To me it has always ſeemed an undue ſtrain, to interpret the clauſe of more than one penalty of ten pounds upon one action; and our judges muſt ſurely diſcountenance the idea of different actions for each and every month of non-reſidence. Whenever conſtructive explanations are admitted, they ſhould ever be exerciſed in extenuation only, not in aggravation; and, whatever might be the deſign of the legiſlature, as it related to the ſee of Rome, I am ſatisfied the words ought not to be ſtrained beyond one penalty in any one year, by the modern rules of explaining ſuch ſtatutes. When any parochial miniſter 'abſent himſelf wilfully for the ſpace of one month together, or by the ſpace 'of two months to be accompted at ſeveral times in any one year, and makes 'his reſidence and abiding in any other places, by ſuch time, that then he 'ſhall forfeit for every ſuch default ten pounds ſterling.' Let any one ſeriouſly and coolly view the deſign of this clauſe; or, if that does not thoroughly ſatisfy him, let him farther conſider the value of ten pounds at that period; let him yet farther view the ſtate of the *Liber Valorum*, and the value of livings in the King's books at that period, by which the firſt fruits and tenths were collected and paid; and he will find that about one half of the livings of this kingdom did not then exceed ten pounds a year, which in thoſe days was adequate to a comfortable maintenance, eſpecially when it is conſidered that all the Clergy were then unmarried, and had not the incumbrance of families. Three-fourths of them did not exceed twelve pounds a year; and probably nine-tenths of them throughout the kingdom are not rated at more than twenty pounds a year, the penalty of two months non-reſidence by the modern interpretation of this clauſe of the ſtatute. It could never be in the contemplation of the legiſlature of that period, to inflict ſo ſevere a puniſhment, however inclined to reſtrain theſe migrations to the court of Rome. It would have the effect of ſwallowing up the whole income of more than three-fourths of thoſe who ſhould dare to tranſgreſs it, including the coſts of ſuit; and ſurely muſt be admitted as comprehending an operation ſufficiently extenſive, without any farther ſtretch of interpretation. But from more than nine-tenths of the parochial Clergy, it would take away more than three-fourths of the income of their livings, and leave indeed a very ſcanty pittance to thoſe few, and to many of them nothing at all, after paying one penalty only, and the coſts of ſuit, &c. The matter wholly hinges on the words 'for every ſuch default.' Now to what word or words preceding does this phraſe refer? Certainly to the expreſſions neareſt to it, and not to the moſt

remote;

remote; to the phraſe 'in any one year,' and not to the expreſſion 'by the 'ſpace of one month together, or by the ſpace of two months to be accompted 'at ſeveral times.' Beſides, if we look again at the phraſe, and compare it with another penal clauſe in the firſt ſection of this very act, where is another penal phraſe, and how that is expreſſed; it can leave no difficulty on the mind of the reader. It ſtates that no ſpiritual perſon ſhall preſume to take any lands to farm, in any manner, 'upon pain to forfeit ten pounds for every 'month that he, or any other to his uſe, ſhall occupy any farm.' Here, the expreſſion has no ambiguity; and the ſame phraſe was obvious to the legiſlators of that period, had they intended this clauſe, and the penalty annexed to it, to have the ſame extenſive operation. I think, then, it is ſufficiently obvious, that they did not ſo intend it; and I have ſtated my reaſons for that opinion, in ſuch a way as to me appear fully demonſtrative of that opinion."

The author has taken infinite pains with his ſubject, and quotes a number of reſpectable authorities in ſupport of his opinions. He traces to its ſource the ſcandalous reduction of livings, and the robberies committed on the church, by impropriations, and other means. He ſtrenuouſly contends for the neceſſity of encreaſing the revenues of rectories and vicarages, as the only juſt grounds for enforcing reſidence. That ſuch neceſſity exiſts muſt be manifeſt to all, but, unhappily, the means of removing it are not ſo obvious.

DIVINITY.

The Anti-Calviniſt; or, two plain Diſcourſes on Redemption and Faith. By Robert Fellowes, Author of a Picture of Chriſtian Philoſophy. Second Edition, with Additions. White, Fleet-ſtreet. 1801.

THE two great claſſes, into which thoſe who ſtyle themſelves *Evangelical* preachers, are divided, differ little in the principle of their doctrine, and nothing in the miſchief of its tendency. Some maintain, without any limitation or reſerve, the abſolute decrees of predeſtination, reprobation, and election, whilſt others pretend to qualify this doctrine, by certain clauſes of ſaving faith and all regenerating grace. But, on theſe topics, they only utter a ſenſeleſs jargon; they make faith the immediate gift of inſpiration, inſtead of the fruit of enquiry. And they conſider grace, not as a help to the practice of holineſs, but a ſubſtitute for it.

"Had this Anti-chriſtian hereſy (ſays our animated author) tainted only a few individuals I ſhould have contemplated it in ſilence, with pity or with ſcorn. But when I behold it preying on the credulity of thouſands, blinding the eye of the underſtanding, and hardening the affections of the heart, I *conſider ſilence to be guilt*, and contempt to be inhumanity. In this diſaſtrous and critical period of the Chriſtian church, when fanaticiſm, whoſe abſurdity is always ſurpaſſed by its malignity, is waging a more deſtructive war againſt religion than even infidelity itſelf, it ſeriouſly behoves all the friends to genuine and reaſonable Chriſtianity, to unite their efforts, in order

der to retrieve the ſcandal of the Croſs, and to prevent the ſalubrious doctrine of the holy Jeſus from being changed into a deadly poiſon."—" Perhaps, it would not be eaſy to ſhow a more ſtriking contraſt, than is to be found between the character of Chriſt, and that of thoſe perſons of the preſent day, who lay claim to the high gift of inſpiration. Contraſt *his* ſmiling look with *their* funereal aſpect, *his* winning hilarity with *their* repulſive moroſeneſs; the ſuavity of his manner marked with a thouſand endearing attractions, with the acrimonious ſeverity of *theirs*, made more hideous and loathſome by deſponding ſhrugs, doleful ſighs, and hollow-ſounding groans. Contraſt the perſpicuity of his inſtructions, with the impenetrable darkneſs of *their* diſcourſes—the affectionate, gentle ſtream of his perſuaſions, with the roaring torrent of *their* fierce and mercileſs imprecations—the ſerene but animated flame of *his* benevolence, with the ſcorching fire of their intolerance."

We give Mr. Fellowes very great credit for the TWO DISCOURSES (to which the above extract is a part of the Preface) as they are more than commonly *plain*, and therefore, extremely well adapted for popular uſe. The chief fault of this ingenious writer is a too florid ſtyle. But, in withholding from us thoſe "flowers of ſpeech" which his fancy is ever prompt to ſcatter in the richeſt profuſion, he hath, here, been peculiarly ſucceſsful. And, indeed, we have, on one or two occaſions, diſſented from thoſe rigorous critics, who called that a falſe brilliancy which we regarded as the beautiful, though too dazzling, ſplendor of a young imagination.

In the firſt Diſcourſe, Mr. Fellowes well obſerves:—" Our Saviour himſelf never talks of any thing like imputed righteouſneſs, or of his righteouſneſs being aſcribed to us as our own; but who hath required his followers to be righteous in their own perſons, and to aſpire to the ſublimeſt heights of moral perfection. Chriſtians are to ſtrive to be "perfect, as their Father which is in Heaven is perfect. Thoſe perſons, therefore, who imagine, that their Redeemer hath done all for them, and left them nothing to do, but only to live as they pleaſe, and to expect juſtification upon eaſier conditions than thoſe of good works, will find themſelves miſerably and fatally deluded, when the Son of Man ſhall again appear, coming in the clouds of heaven; when the books ſhall be opened, and judgment ſhall be adminiſtered according to unrighteouſneſs. How falſe, how irrational, and how unſcriptural are thoſe notions, then, which repreſent our Redeemer, not only as our deliverer from the grave, but from the neceſſity of moral virtue!!! Were, indeed, this the nature of our redemption, it would have been the greateſt evil that could have befallen us."

In the other Diſcourſe are many juſt and ſtriking remarks and admonitions. " The active goodneſs of a man's life is the only true teſt of his faith. A vigilant ſolicitude for the happineſs of his fellow-creatures, an earneſt abhorrence of fraud, falſehood, cruelty, and inhumanity, will always characteriſe the ſincere believer in that religion, which ſums up all our duties in one comprehenſive maxim—which tells us to do unto others as we would that others ſhould do unto us. A bad-living Chriſtian cannot be a ſincere believer. He cannot poſſeſs a firm, undoubting conviction of the truth of the religion which he profeſſes. Such a conviction would as certainly deter him from iniquity, as a conviction that fire will burn, deters him from running his hand into the flame. As far as religious confeſſion goes, without any practical proof of its reality, there is no more merit in confeſſing the Chriſtian faith, than there would be in confeſſing the Mahometan

metan or the Pagan. Indeed, to profeſs Chriſtianity, and yet not to live as becomes Chriſtians, is only to increaſe our condemnation. It is only to exclaim, with pious hypocriſy, Lord! Lord!!! It is only to pay him a diſſembled adoration. And, when that Lord ſhall come to judge the world, he will declare to ſuch a worſhipper, I know thee not; depart from me, thou profeſſor of faith, and thou worker of iniquity! "The faith of the ſincere and rational believer will be ſomething more than the idle whiſper of ſome fancied call, or the frothy effervescence of ſome tranſient feeling. It will be his guide through life; his bond of ſecurity in happineſs, and his ſtay of hope in miſery; a reſtraint from vice and an incentive to virtue; teaching him not to take up his reſt, or to look for his reward, here; but to turn his attention to that happier region, where all tears ſhall be wiped from all eyes, and the righteous ſhall ſhine, like the ſun, in the kingdom of their father."

After theſe quotations, any further recommendation of theſe Diſcourſes would be impertinent; though indeed, we cannot, in juſtice to the Public, cloſe ous critique, without hinting, that one or two opinions occur (particularly in the 15th page) not ſtrictly orthodox.

The Importance of Religion to the Military Life; illuſtrated in a Sermon, preached on Sunday, September 6th, 1801, *at the Garriſon-Service, in the Church of St. Peter's Port, Iſland of Guernſey.* By Thomas Brock, A. M. and Fellow of Pembroke College, Oxford. 4to. Pp. 30. 1s. 6d. Rivingtons. London. 1801.

THE laudable object of this diſcourſe is to ſhew that an impreſſive ſenſe of religion is the only principle of ſufficient authority to preſerve to the Chriſtian ſoldier a mind pure and undefiled amidſt the temptations, and calm and undiſturbed amidſt the toils and dangers, of his profeſſion. And the preacher has fully ſucceeded in demonſtrating the truth of this undeniable poſition, in a manner which muſt, we ſhould think, have produced inſtant conviction on the minds of his congregation. His remarks upon modern *honour*, and his diſtinction between that and real honour, which, he contends, cannot exiſt in a man without religion, are ably and judiciouſly enforced.

"Men of the world, finding in Chriſtianity no palliatives for their crimes, and unable to reconcile their manner of life with the undeviating purity of its precepts, have erected in its ſtead an idol, to which they offer up their adoration, and which they have dignified with the name of Honour! a principle which, by affixing a favourable meaning upon things infamous in themſelves, unſettles the ideas of vice and virtue, and gives the reins to the domination of every paſſion. Honour enforces the payment of a debt contracted in play, but ſcruples not to withhold from the honeſt tradeſman his juſt demand. Honour waſhes away the imputation of wrong in itſelf with blood, but without compunction or remorſe; burſts aſunder the bonds of domeſtic felicity, diſregards the ſanctity of plighted vows, ſeizes on virtuous and unſuſpecting innocence for its prey, and plunges the wretched victims into infamy and guilt. The great aim of the men of the world being the unreſtrained enjoyment of pleaſure, any precept tending to reſtrict them in the purſuit of it, is, of courſe, aboliſhed from their moral code: attentive only to thoſe forms which facilitate their intercourſe with each

each other, *the weightier matters of the law*, all the virtues which are the ſafeguard of human happineſs, are bruſhed away like the morning dew, when they oppoſe any check to the gratification of their deſires. For this reaſon it is that adultery, ſeduction, cruelty to inferiours, injuſtice to tradeſmen, revenge, and the like, are accounted no infractions of the law of Honour, becauſe men are not worſe companions to each other, or leſs obſervant of the rules of politeneſs, for being addicted to theſe vices. And this is the principle for which men of the world contend, which they would oppoſe to Chriſtianity, which they affirm to be without religion of ſufficient force and authority to preſerve unimpaired the well-being of ſociety!

After ſhewing that "there is much in Religion that cannot be found in (genuine) Honour," he obſerves—

"Religion which does not forbid us to reſiſt the foes of our country in the field, enjoins the moſt abſolute forbearance towards our domeſtic enemies. The forgiveneſs of injuries is a precept purely evangelical, but in direct oppoſition to the notions of modern Honour; it is one of its refinements not to overlook the ſlighteſt wrong; with it forbearance and cowardice are the ſame. Many other inſtances might be added to prove the inefficacy of this principle, even in its moſt favourable acceptation. Religion muſt animate the heart, or there is no relying upon any man's virtue: he that fears not God, has no motive ſufficiently ſtrong to abſtain from evil, when particular temptations prompt to the commiſſion of it. Let Honour, then, be merely the handmaid of Religion, and contribute to its ſupport; let it have neither merit or praiſeworthineſs but in its conformity to the laws of Chriſtianity; let its deviations from them be conſidered as real advances to infamy."

He next proceeds to prove that the ideas reſpecting the incompatibility of the military character with a ſtrict regard to Religion, as it relates to the practice of Duelling, are radically falſe;—and he ſhews, that the practice was unknown to ſome of the braveſt nations of antiquity. In his contraſt, between the ſtate of the irreligious and that of the religious ſoldier, on the eve of a battle, his reflections are moſt juſt and impreſſive. He truly maintains that real courage can only reſide in a religious mind; and from the peculiar dangers of a ſoldier's ſituation he infers the imperious neceſſity of living in a conſtant ſtate of preparation for a future life.

"Thoſe who, removed from the toils and dangers of war, lead their lives in the peace and tranquillity of leſs turbulent avocations, may, in the midſt of their vices and follies, flatter themſelves with opportunities of repenting; may coolly await the approach of age, the gradual decay of their ſtrength, and think, that, after waſting the prime and flower of their days in the indulgence of every vice, God will be pleaſed with the refuſe of their days, and, upon the ſtrength of a few vows and prayers, offered up upon a death-bed, be induced to grant his forgiveneſs to thoſe who repent, only becauſe they can ſin no longer. Let theſe deceive themſelves with vain and empty hopes: to many of you this frail and impotent reſource, in the hour of death, is neceſſarily denied; you are attached to life by the ſlighteſt thread; amidſt the difficulties and perils of your ſtation, well may you exclaim with David, *There is but a ſtep between me and death!* The chance of battle, the caſualties of climate, may with the rapidity of the thunderbolt cut ſhort the period of your exiſtence; and can you rely on a time for amendment? Have you greater reaſon to expect that the Almighty will grant *that* to you, which He has not vouchſafed to many of your friends? Alas!

Alas! how many of thoſe who now hear me, could, by a moment's retroſpect upon the paſt, painfully illuſtrate my meaning! Of their companions, how many have *paſſed away like a ſhadow*, and *brought their years to an end as it were a tale that is told!* Freſh and blooming as the flower in the field, they went forth to battle, their breaſts beating high with hope and expectation; but how frail, how tranſient, is the life of man! levelled to the earth by a fatal bullet, you ſaw them expiring at your ſide! How often, at the ſocial board, have you ſeen yourſelves encircled by your friends, who ſeemingly, in the high enjoyment of health, gave full ſcope to their mirth and levity: the fatal diſeaſe of a ſultry climate had already ſeized upon their vitals, and, whilſt planning new ſchemes of pleaſure, with no thought of God or a hereafter upon their minds, had marked them for its prey! With ſcarcely the interval of an hour between the commiſſion of a crime and their diſſolution, they are carried to the grave; you have performed the laſt melancholy office to their remains, and, thoughtleſs, and inconſiderate men! without becoming wiſer or better by their example. Such alſo may be your fate; and hurried in the preſence of your God, in what words will you plead for pardon? Will you ſay, in extenuation of your miſconduct, that the hour of your death was unexpected; that in the full bloom of youth and vigour you had reaſon to expect a prolongation of life, and that you only awaited a more calm and favourable opportunity to repent of your crimes? It is not for me to ſay, that the Almighty will have no regard to the manner of your death; but ſurely the ſuddenneſs of it does not alter the nature of your ſins; from the peculiarity of your ſituation, ſuch an event was probable—it was your buſineſs to expect it, to provide againſt it. I know not what diſtinction can be drawn between your caſe and *that* of thouſands, who, in the more retired and domeſtic ſcenes of life, are unexpectedly ſnatched away with the weight and guilt of their crimes upon their head; on the contrary, you poſſeſs an inducement to virtue which theſe have not; you know your danger; will you therefore urge *that* as an excuſe, which ſhould operate as an additional motive to purity and holineſs of life?"

We earneſtly recommend this Sermon to the attention of all military men.

A Sermon preached at the Aſſizes, holden for the County of Southampton on the 23d of July, 1800. *Before the Right Hon. John, Lord Eldon, &c.* By Daniel Lancaſter, A. M. Curate of South Stoneham. 8vo. P. r. 24. 1s. Cadell and Davies.

A SENSIBLE and well written diſcourſe, on a future ſtate of rewards and puniſhments, and on the influence of a belief in it on the actions of man. We wiſh that our paſtors, would, whenever a ſuitable opportunity occurs, impreſs on the minds of their flocks, a truth well enforced in the Sermon before us, and which, in theſe days of pride and inſubordination, cannot be too often repeated, viz.

"That it is the will of God, that every ſoul be ſubject to the higher powers; for there is no power but of God, the powers that be are ordained of God; that is, Government is of divine appointment, and obedience to it is part of the duty we owe to God; ſo that we are to obey the laws of the land in which we live, not only from fear of being puniſhed here by man if we diſobey them, but alſo from the fear of being puniſhed hereafter for our diſobedience, at the tribunal of God."

The

The Anniverſary Sermon of the Royal Humane Society, preached at the Pariſh Churches of Kenſington, April 19, *and of St. Lawrence, Reading, June* 17, 1801. By W. Langford, D. D. &c. An Appendix by the Society on Shipwrecked Mariners, Reſuſcitation, &c. 8vo. Pp. 40. Rivington's. London.

THE appeals neceſſary to be made, on ſuch occaſions, to the beſt feelings and propenſities of a Chriſtian mind, are here enforced with conſiderable energy, and, we doubt not, were productive of a proportionable effect. Dr. Langford received, as he really deſerved, the thanks of the Society, by which the Sermon has been given to the Public. By the annual report of the Society in June laſt, it appears, that they had ſucceeded in reſtoring to their families and friends *two thouſand five hundred perſons*, who, but for their inſtitution, had been conſigned to an untimely grave. Surely a Society ſo extremely beneficial, in more points of view than one, is deſerving of the moſt extenſive encouragement, and we are ſorry to learn, from the preſent ſtate of its funds, that it ſeems to ſtand in need of more effectual aſſiſtance than it has yet received.

A Sermon preached at the Octagon Chapel, Bath, on Sunday April 26, 1801, *on returning Thanks for his Majeſty's Recovery from a dangerous Sickneſs.* By the Rev. John Gardiner, D. D. Rector of Brailsford, &c. 8vo. Pp. 42. 1s. 6d. Robinſons. London.

FROM the words of the Pſalmiſt—"*Behold the eye of the Lord is upon them that fear him; and upon them that put their truſt in his mercy, to deliver their ſoul from death, and to feed them in the time of dearth,*" Dr. Gardiner deduces many ſalutary inferences; and takes occaſion to expatiate, with energy, not in the whining ſtrains of adulation, but in the ſober ſolemn language of truth, on the religious, moral, political, and ſocial character of our beloved Sovereign. Moſt truly does he obſerve, that the preacher "in announcing him as the friend and father of his people, does but ſanction the decrees and proclaim the ſuffrages of all!"

"He has made his glory conſiſt in cultivating aſſiduouſly (if not ſucceſsfully) the bleſſings of peace, in forming ſchemes of wiſdom and benevolence, in giving vigour to the ſalutary deſigns of induſtry and virtue, in founding or countenancing religious eſtabliſhments, and eleemoſynary receptacles for the aged, the ſick, and needy—and thus in endeavouring to ſupply the temporal and ſpiritual wants, to relieve the pains, and increaſe the comforts, of his people. does he not prove himſelf, in the trueſt ſenſe of the word, their Protector?"

Equally juſt is the following remark, in its application both to the nation and the Sovereign.

"What gives dignity and ſtability to a ſtate, are leſs its riches or internal reſources, than the diſpoſitions and morals of its inhabitants. It is an obſervation, which the records of hiſtory now ſeem to have confirmed as an axiom, that in proportion as a country is addicted to luxury, licentiouſneſs, and vice, ſo are the ſinews of its political ſtrength relaxed, ſo does the period of its ſubjugation or diſſolution approach. For ever adored, then, be the Sovereign, who nobly reſiſts the torrent of corruption and ſin; who inculcates on his ſubjects, not by vague remonſtrances or ſuperficial precepts, but in the moſt forcible and efficacious of all methods, that of example

example, the valuable domeſtic virtues of temperance, chaſtity, induſtry and œconomy; who exhibits a model for their imitation in a ſcrupulous and affectionate diſcharge of the duties of huſband and father!"

Without the benefit of ſuch an *example*, during the late arduous ſtruggle between religion and impiety, royalty and regicide, virtue and vice, there can be little doubt that this nation would have been overwhelmed in the ſame deſtructive vortex which has ſwallowed up ſo many of the powers of the Continent. Of his Majeſty's firm and inviolate attachment to the Eſtabliſhed Church the preacher entertains a very correct idea.

"Of his ſincere attachment to that pure and Apoſtolical Chriſtianity eſtabliſhed in this realm, who after a recent occurrence (if the ſurmiſe be well-founded) is not penetrated with the moſt lively ſenſe? Without entering into any political diſcuſſions, or undertaking to fix a deciſion on the judgment whether right or wrong; how muſt we admire that purity of principle, that delicacy of conſcience, which made him ſo tremblingly alive to the intereſts of our reformed church? Filled with apprehenſion leſt her pillars ſhould be ſhaken, or her bulwarks be removed, what muſt be that agitation of mind which could produce the moſt ſerious bodily diſeaſe in one, who (though in this alarming conjuncture he might have exclaimed with David, *the zeal of thine houſe, O God, has almoſt conſumed me*) never yet knew what it was to tremble in the hour of danger for his own perſonal ſafety?"

There are many other ſtriking paſſages which our limits will not allow us to extract; and for which therefore we muſt refer our readers to the Sermon itſelf, which will afford them both pleaſure and inſtruction.

POLITICS and POLITICAL ECONOMY.

Letters of the Dead; or Epiſtles from the Stateſmen of former Days to thoſe of the preſent Hour. 8vo. Pp. 32. 1s. Stockdale. 1801.

IT will not eſcape the attention of our readers, that this old mode of making the dead addreſs the living, affords the beſt poſſible ſcope for ſatire or for compliment. Recourſe has been had to it in the preſent inſtance for the latter purpoſe; and the tract before us contains one letter from the gallant, the loyal, the truly noble FALKLAND, the moſt faithful ſupporter of whom any monarch could ever boaſt, to the late Premier WILLIAM PITT, a name which will certainly live in hiſtory, and be looked up to with mixed ſentiments of admiration and regret. To moſt of the praiſes here conferred on that celebrated character we cordially aſſent; but we cannot, without ſtronger evidence than is now before the public, reconcile his paſt with his preſent conduct, nor acquieſce in the unqualified commendations which are beſtowed on his ſeceſſion from office. Admitting the avowed motive of that ſeceſſion to have been the *real* and the *only* motive which actuated the conduct of Mr. Pitt at that critical juncture, the commendations muſt appear juſt to all who think with the author, that a difference of opinion upon one leading queſtion of ſtate policy will juſtify the reſignation of miniſters, at a period of unexampled difficulty to the nation; but doubts having ariſen in reſpect of the *real motive* of ſuch ſeceſſion, which the lapſe of a few months will probably ſuffice

to confirm or diſpel, it would be raſh and unfair to hazard any deciſive opinion on the ſubject.

One error which the Author, in common with all the admirers of the preſent Miniſters, contributes to propagate, it is our duty to expoſe. He aſcribes to thoſe Noblemen and Gentlemen, Members of the late Adminiſtration, who have oppoſed the Peace, ſentiments which they have never avowed nor entertained. He repreſents them as adverſe to any peace with the Republic of France, as oppoſing *the* Peace on that ground, and as condemning Mr. PITT for acceding to *any* peace with the Republic. In all this there is not one ſyllable of truth. In all their ſpeeches not a ſingle expreſſion, not a ſingle ſentiment of the kind is to be found. In fact, on that ſubject, a perfect uniformity of opinion has ſubſiſted between them and Mr. Pitt; and they only reprobated the Peace on the inadequacy of its terms, to give *ſecurity* to the nation. Such looſe charges and groſs miſrepreſentations are unworthy ſuch a writer as the author of this tract, whoſe ſentiments are manly, liberal, and independent; and whoſe ſtyle, though occaſionally inflated, is moſtly chaſte, ſpirited, and dignified. We fully concur in his repreſentation of what muſt have been the fate of Britain, had her late Miniſters adopted a different line of conduct in reſpect of France.

"Britain, my beloved Britain! the ſeat of honour and the throne of freedom!—Britain, with her glorious Conſtitution, the progreſſive work of ages, the legiſlative triumph of ſober, practical, experienced wiſdom; reared by her cautious Senators, and cemented with the blood of her beſt patriots and firmeſt heroes—together muſt have fallen beneath the overwhelming, all-devouring rage of univerſal revolution, in the great wreck of every civilized ſociety, of every virtue, moral or religious."

The following remarks on France. are equally pertinent and juſt.

"But, we are told, that peace, the gentle harbinger of every bleſſing, will there, as here, be ſure to ſet all right; and that the hour which terminates the horrors of hoſtility, will be the commencement of a new æra; that the ſame governing talents and ability which have rendered France in war triumphant, will, in peace, lay the immediate foundations for an improved ſtate of national honour, wealth, and happineſs. What then does the Dictator ſit ſo firmly on his throne? He whom plundered Italy may once again exclaim, "*Quod auri, quod argenti, quod ornamentorum in meis urbibus, ſedibus, delubris fuit, quod in unaquaque ne beneficio ſenatus populique Romani juris habui—id mihi eripuiſti, atque abſtuliſti. Si univerſa ut dixi provincia, loqui poſſet, hac voce uteretur.*" Are the deſerted heroes of his quondam troops in Egypt, the gallant ſoldiers left to periſh on the burning ſands of Africa, or ſwell the triumph of a handful of their enemies, are theſe no longer in exiſtence? Does diſappointed ambition ſo totally forget the vain monopolizer of all power and glory; or the republican think ſo well of him, who has eſtabliſhed the ſevereſt deſpotiſm? Has the atheiſt bowed repentant at the footſtool of his inſulted Maker, and learned to acquieſce in the reſtoring of religious reſtraints? And will the Gallic Sylla be allowed to end his days in uſeful peace and honourable ſafety; or ſhall we not again ſee the 'Unus erit Conſul, et is non in adminiſtrando bello, ſed in ſufficiendo collega occupatus?"

"At this inſtant, even at this very inſtant, when ſhe fondly anticipates the delights of freedom, and the enjoyments of internal quiet, France ſtands, in trembling heſitation upon the precipice's brink, from whence ſhe may perhaps

perhaps be fortunate enough to alight on the narrow but firm path of reſtored and limited monarchy: but where the odds are tenfold for him plunging on the one hand into the deep abyſs of revolutionary chaos, or on the other, into the rocky cavern of military deſpotiſm."

We truſt that the author will continue his correſpondence, and not haſtily forſake a field in which he is ſo well qualified to ſhine.

The Statiſtical Breviary; ſhewing, on a Principle entirely new, the Reſources of every State and Kingdom in Europe; illuſtrated with ſtained Copper-plate Charts, repreſenting the phyſical Powers of each diſtinct Nation with Eaſe and Perſpicuity. By William Playfair. To which is added, a ſimilar Exhibition of the Ruling Powers of Hindoſtan. 8vo. Pp. 64. Wallis. 1801.

WE concur, with Mr. Playfair, in his opinion of the importance of ſtatiſtical enquiries, and lament, with him, that they are objects too much neglected by ſtateſmen, though, without their aſſiſtance, they can ſeldom be proved with ſucceſs by individuals. This Breviary appears to us extremely well imagined, and conſequently well calculated to anſwer the purpoſe which it profeſſes to accompliſh. It is difficult to convey an adequate idea of the author's *new principle*, without the aid of a chart; but we will, nevertheleſs, give his own explanation of it.

"Each circular figure repreſents that country, the name of which is engraved under it, and all are arranged in order according to their extent.

"The lines ſtained red that riſe on the left of each country, expreſs the number of inhabitants in milllions, meaſured upon the divided ſcale which extends from right to left of each diviſion, each of which is one million, as marked at both ends.

"The yellow lines on the right of each nation repreſent the revenue in millions of pounds ſterling, meaſured alſo upon the ſame divided ſcale with the population.

"The countries ſtained green are maritime powers; thoſe ſtained pale red are only powerful by land.

"The figures marked directly above the circles (as 5 over Ruſſia and 14 over Sweden) indicate the number of perſons living on each ſquare mile of country.

"The figures within the circles ſhew the number of ſquare miles in the countries they repreſent.

"The dotted line drawn between the population and revenue, are merely intended to connect together the lines belonging to the ſame country. The aſcent of thoſe lines being from right to left, or from left to right, ſhews whether in proportion to its population the country is burdened with heavy taxes or otherwiſe.

"Chart 1. Exhibits the Powers of Europe as they were previous to the French Revolution.

"Chart 2d. The nations of Europe, as intended by the peace ſigned at Luneville, which ſo materially alters the nature of affairs, and the extent of France and of Germany.

"Chart 3. Repreſents the population of the great capital cities of Europe, the circles being proportioned to the number of inhabitants in each.

"Chart 4. Repreſents the powers of Hindoſtan, that are connected with, or influence European affairs in the Eaſt, in the ſame manner that the European powers themſelves are exhibited to view.

"The advantages propoſed by this mode of repreſentation, are to facilitate the attainment of information, and aid the memory in retaining it; which two points form the principal buſineſs in what we call learning, or the acquiſition of knowledge.

"Of all the ſenſes, the eye gives the livelieſt and moſt accurate idea of whatever is ſuſceptible of being repreſented to it; and when proportion between different quantities is the object, then the eye has an incalculable ſuperiority; as from the conſtant and even involuntary habit of comparing the ſizes of objects it has acquired the capacity of doing ſo, with an accuracy that is almoſt unequalled.

"The ſtudy of chronology has been much facilitated by making ſpace repreſent time, and a line of a proportional length, and in a ſuitable poſition, the life of a man, by means of which the remarkable men of paſt ages appear as it were before us in their proper time and place.

"The author of this work applied the uſe of lines to matters of commerce and finance about ſixteen years ago with great ſucceſs*. His mode was generally approved of, as not only facilitating, but rendering theſe ſtudies more clear, and retained more eaſily by the memory.

"The preſent charts are in like manner intended to aid ſtatiſtical ſtudies, by ſhewing to the eye the ſizes of different countries repreſented by ſimilar forms; for where forms are not ſimilar, the eye cannot compare them eaſily nor accurately. From this circumſtance it happens, that we have a more accurate idea of the ſizes of the planets, which are ſpheres, than of the nations of Europe which we ſee on the maps, all of which are irregular forms in themſelves, as well as unlike to each other.

"Size, Population, and Revenue, are the three principal objects of attention upon the general ſcale of ſtatiſtical ſtudies, whether we are actuated by curioſity or intereſt; I have therefore repreſented theſe three objects in one view, as they are the only eſſential foundations for power that can be accurately meaſured or laid down with mathematical preciſion. Forms of government, and the moral qualities of men, go a great way in conſtituting the ſtrength of nations; but theſe can only be deſcribed to the mind, they cannot be repreſented, nor indeed are they even ſuſceptible of accurate deſcription.

"To conclude, the firſt Chart ſhews the different powers of Europe at one view, by which the mind may conceive, and the memory retain, a diſtinct idea of their proportional extent, population, and public revenues. As for the details of each individual nation, they are ſimple, not comparative facts, and are to be found in the printed table dedicated to the particular country."

To the account of each country are added ſome political remarks, which

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* "In the Political and Commercial Atlas, delineating the progreſs of the commerce and revenues of this country during the laſt century. That work was tranſlated into French, and publiſhed in Paris in 1788, when it met with great approbation. A new edition up to the preſent time is juſt publiſhed, of a ſize to bind up with this."

are

are generally juſt and appoſite; but when the author tells us that Buonaparte is "a general of *uncommon perſonal merit* and abilities;" and that he "has ventured to ameliorate the ſtate of the people, and to *govern with mildneſs and moderation*," we feel a mixed ſentiment of ſurprize and indignation not eaſily controuled. Such aſſertions, the laſt in particular, is at direct variance with facts. A more deſpotic, harſh, and oppreſſive government than the military deſpotiſm now eſtabliſhed in France the world never witneſſed!

DRAMA.

Remarks on the Character of Richard the Third, as played by Cooke and Kemble. 8vo. 1s. 6d. Parſons. 1801.

THESE "*Remarks*" are the effuſions of an uninformed, prejudiced, and illiberal mind. The writer, throughout the whole of his pamphlet, praiſes Cooke at the expence of Kemble; but, neither the praiſes of the one, nor the cenſures of the other, have the leaſt foundation in correct taſte, candor, or a common knowledge of the character in queſtion.

Kemble and Cooke; or, a Critical Review of a Pamphlet publiſhed under the Title of Remarks on the Character of Richard the Third, as played by Cooke and Kemble. With other critical Remarks on the Performances of theſe two Gentlemen. 8vo. Pp. 52. 1s. 6d. Weſtley.

AS a preliminary ſtep, we ſhall take the liberty of informing our readers, that "it is the author's (of this pamphlet) intention, as *relaxation* from other *more important concerns* may *afford* him *leiſure*, to continue his review of his *friend's* pamphlet, and alſo his critical Remarks on Meſſrs. Kemble and Cooke in the *more difficult parts* of Richard's character;" and that, ſhould they wiſh to *write* to him, "communications *of any kind*, left with his printer or publiſhers, *free of expence*, will be received and duly attended to;" but, leſt they ſhould be preſumptuous enough to hope for the honour of a perſonal conference, we muſt alſo inform them that, "no acceſs can be had to HIM, *ſtrict injunctions having been given to the contrary.*" He has, however, *deputed a friend in town to receive letters, &c. and to communicate perſonally, ſhould it prove neceſſary.* This ſtupid "*Review*" is prefaced by a ſtupid dedication to the author of the ſtupid "*Remarks on the Character of Richard the Third;*" and exhibits an inſtance of that folly and ridiculous ſelf-importance which are uſually attendant on ignorance, and which can excite no ſenſation but that of contempt.

The purchaſers of this pamphlet will, doubtleſsly, expect to derive much *important* information from the peruſal of it; and, as we love to extend the circulation of knowledge, we will preſent a ſpecimen of this information.

"Before we take our leave of this ſoliloquy," ſays the writer, "we beg leave to point out a grammatical error to Mr. Cooke, as well as to Mr. Kemble, for they are both guilty of it, which we attribute ſolely *to too great*

a confidence in the text, having found it *incorrect* in the edition of Richard *now in our poſſeſſion.* The text reads thus,

" ————Scarce half made up,
" And that ſo lamely and untaſhionable !"

" It ought to be *unfaſhionably:* and we have no doubt but they will *ſhould they ever ſee this our publication* [" aye, there's the rub !"] adopt the correction."—Why did he not tell us, too, that it ought to be *ſcarcely*, inſtead of *ſcarce*, as well as *unfaſhionably* inſtead of *unfaſhionable?*—the ſame rule applies to the former as to the latter. " We are ſorry likewiſe," he proceeds, " to obſerve *numberleſs errors* both in the text and punctuation of moſt of the editions of Shakeſpear's plays *we have yet ſeen:* ſo *much* ſo, indeed, as to render them *almoſt unintelligible* to a great many readers who happen not to poſſeſs the penetration and perſpicuity of this ſapient critic.

Our author's correctneſs is exemplified in his quoting the line,

" Richard is hoarſe with daring thee to arms,"

as Shakeſpeare's, when every ſchool-boy knows that it was thrown into the part of Richard by Cibber, who found himſelf incompetent to get through the performance of that character without becoming hoarſe.

If the performance before us were of ſufficient importance, we would attempt an analyſis thereof; but, as it is, we ſhall quietly leave it to glide down the ſtream of oblivion.

The Female Volunteer; or, The Dawning of Peace. A Drama, in three Acts. By Philo-nauticus. 8vo. Pp. 100. 3s. Smeeton. 1801.

WE are informed, by the author of this Drama, " that it has been offered for repreſentation to the proprietors of both the theatres; but was returned with a polite note from each, intimating—" that at the one houſe more pieces had been previouſly accepted, than could be produced this ſeaſon;', and, " that the managers of the other did not think it could be brought forward with advantage to their theatre." We do not entertain a doubt as to the accuracy of this information; for, we are perfectly convinced, that the *Female Volunteer*, however favourable ſhe may be received in the cloſet, could not exhibit her evolutions to " *advantage*" at any theatre. The piece, however, which is a *melange* of rhyme, proſe, and blank verſe, and was written in great haſte, poſſeſſes conſiderable merit: it preſents a well drawn portrait of an Engliſh ſailor; and the loyal and patriotic ſentiments which it breathes, entitle it to the indulgence and approbation of every candid Briton. The following paſſage, which is an imitation or perhaps a plagiariſm from one in Home's Tragedy of Douglas, is a fair ſpecimen of our author's blank verſe.

" Soon, as my tale of horror reached her ears,
Though pitying caution from the ſad recital,
Suppreſs'd each deeper colouring of woe,
Diſtraction fill'd her eye, her colour fled,
And ſpeechleſs agony benumb'd her ſenſe!
She neither ſpoke, nor wept; but ſtood awhile
Abſorbed in thought:—then with a phrenzied look,
And eager pace, ſhe ruſhed along the lawn,

And

And to the ſummit of yon pendent cliff,
Swift as the lightning's glance ſhe ran, ſhe flew,
And in an inſtant to my ſight was loſt,
Behind its craggy brow!"

POETRY.

Peace, a Poem inſcribed to the Right Hon. Henry Addington. By Thomas Dermody. 4to. Pp. 16. Hatchard. London.

MR. Dermody's Muſe is no common minſtrel. She tunes her lyre with ſkill, and produces ſounds of melody and ſtrength. The panegyric on Peace, however, though very well as a *general* panegyric, is not very applicable to the preſent Peace, as, we fear, that the advantages here aſſigned to it are not likely to be realized. In ſhort, our apprehenſions are ſtrong, that Mr. Dermody's *Cherubin* will prove a *Syren*. We could not but ſmile at the following paſſage, and are even now at a loſs whether it be meant as *compliment* or *ſarcaſm*.

"While anxious HAWKESBURY, whoſe fervid zeal,
And forceful tongue, promote the public weal,
Sagacious HERMES of th' applauding ſtate!
With winged ſpeed confirms the will of fate;"—

It is but juſt to remark, however, that theſe are the worſt lines in the poem, and we turn, with pleaſure, from them to the *Soldier's return*, which is marked by animation without any violation of nature or of truth.

"Methinks, eſcap'd by chance, from thouſands ſlain,
Proud of his wounds, and triumphing in pain,
Fame-fed, awhile forgetful he is poor,
I ſee the ſoldier ope his native door!
The latch, by him untouch'd for many a year,
Leaps to his hand;—and oh! what ſcenes appear!
The wondring wife, approaching from afar,
Scarce knows his face, deform'd with many a ſcar;
The tott'ring grandſire,, tho' his eye-ſight fail,
Feels the ſuperior ſenſe, within, prevail;
The ready ſtool his prattling tribe prepare,
Their wild *black eyes* upturn'd with dubious ſtare;
Aſide the knapſack's hairy wonder thruſt;
Or from the poliſh'd muſquet rub the ruſt.
Then, fledg'd with down, the hurrying moments fly
O'er many a queſtion, many a quick reply,
Fell ſiege, and fatal ſtorm, and ambuſcade,
In dying embers on the hearth pourtray'd;
Till wearied toil, to needful reſt withdrawn,
Adjourns th' unfiniſh'd ſtory to the dawn."

With ſome abatement for the *black eyes*, which, coupled with *ſcars*, convey a ludicrous idea, and which, by the bye, might as well have been blue or brown, this paſſage is creditable to the poetical talents of the author; as, indeed

deed, is by far the greater part of the poem. He has, indeed, availed himself of the Licentia Poetica, and, ſometimes, to an unwarrantable degree; but his lines are generally ſtrong and harmonious; and his ſentiments are benevolent and humane. He carries, however, his benevolence rather too far, when he ſays,

"That Britain *venerates* a fallen foe."

A foe, even a regicidal foe, may certainly become an object of her compaſſion, but ſurely has no claim to her *veneration*. The *heroic ſoul* of the conſul, is a poetical fiction, apparently invented for the benignant purpoſe of inducing his conſular majeſty to recall the emigrants, for whom the bard ſeems to entertain a becoming feeling. If the peace will really produce one effect which is here aſcribed to it, we ſhall begin to think more favourably of it than we have hitherto done.

"The reptile race of dulneſs, that devour
The freſheſt bloſſoms of the Muſe's bow'r,
Whoſe venom'd rancour has, ſo long, defac'd
Th' untainted trophies of impartial taſte,
As ſmote, ITHURIEL! by thy lightning ſpear,
Shall ſhrink and hide the guilty head in fear,"—

Alas! we fear, that this alſo is a mere poetical fiction!

Hymns. The public worſhip and private Devotions of true Chriſtians, aſſiſted in ſome Thoughts in Verſe, principally drawn in ſelect Paſſages of the Word of God. 12mo. 3s. Johnſon. London.

THESE Hymns have nothing to recommend them but the ſpirit of piety which they, moſt of them, breathe. The author, we believe, is dead, and the book is publiſhed by his ſon, probably as a tribute of reſpect to his memory.

Poems on various Subjects. By G. Walker, Author of the Vagabond, &c. Pp. 161. 5s. 6d. Walker. London. 1801.

A MIXTURE of pieces, ſome original, others tranſlations, none of them having any peculiar merit. The liberties which our modern bards accuſtom themſelves to take with our language, by rendering the received and legitimate pronunciation of words ſubſervient to the metre of the verſe, are here multiplied, to ſo great a degree, that the ſelection of particular inſtances would be ſuperfluous. There is no vigour of thought nor brilliancy of genius to counteract this defect. Mr. W. writes proſe ſo much better than poetry, that he would do well to forego all future attempts at verſification.

MISCELLANIES.

The Elements of Book-keeping, compriſing a Syſtem of Merchants Accounts founded on real Buſineſs, arranged according to modern Practice, and adapted to the Uſe of Schools. By P. Kelly, Maſter of Finſbury-Square Academy. 5s. Johnſon, Rivingtons, and Robinſon. London. 1801.

IN a commercial country, whatever tends to improve the ſyſtem of mercantile education, and to facilitate the uſefulneſs of the young votary of trade

trade when removed from the ſcene of academical preparation to the buſineſs of manhood, from the ſchool to the counting-houſe, highly deſerves public regard and encouragement.

Book-keeping, as a ſcholaſtic ſyſtem, is intended to be a collection of uſages and principles, derived from the objects and operations of merchants. The moſt perfect treatiſes therefore for the purpoſes of practical inſtruction muſt be thoſe which moſt completely preſent mercantile operations in uſe at the time, with the reaſons on which they are founded. To compoſe a work elucidating the principles and teaching the details of any art, requires the union of ſcience and experience. Writers on book-keeping are commonly teachers, who, though ſufficiently well acquainted with its objects and general rules, are not acquainted with the actual improvements which experience has ſuggeſted for methodizing record and diminiſhing labour.

Practical book-keeping in the preſent age has undergone a very important melioration which has not hitherto reached the ſchools.

On the other hand, merchants diſcovering and deviſing improvements beneficial to themſelves, ſatisfied with reſults, have no time, from their own operations, to trace principles, much leſs to explain and communicate them to others. Without a combination of ſcientific knowledge and practical experience, it is impoſſible to bring any didactic ſyſtem to bear effectually on the affairs of life. To combine theory with practice is the purpoſe of the preſent production. We have before added our ſuffrage to the voice of the Public, in declaring our opinion of Mr. Kelly as a man of ſcience; we are now to view that character in union, with experimental inculcation and practical ſkill.

We ſhall in the author's own words explain what mercantile literature wanted, the objects which he purſues, and the means which he employs for ſupplying the deficiency, and afterwards deliver our opinion on the purpoſe, plan, and execution of the work.

"Though the utility and importance of book-keeping (ſays Mr. Kelly in his preface) be univerſally underſtood and acknowledged, the uſe of any new work on the ſubject may be queſtioned when ſo many ſyſtems have been already written by men of ability and learning. It is a fact, however, well known, though not eaſily accounted for, that there is not in this great commercial nation any elementary treatiſe that accords with the improved practice of the counting-houſe; the object therefore of the preſent work is to explain the principles and modern improvements of merchants accounts, to illuſtrate rules by real tranſactions, and thus to unite a knowledge of buſineſs with that of book-keeping.

In order to account for the preſent ſtate of book-keeping, Mr. Kelly proceeds to give a hiſtory of its riſe and progreſs, in which he diſplays an extenſive and accurate knowledge of the ſubject, and concludes in the following words.

"From the following view of the principal authors who have written on book-keeping, it appears that they have been compoſed of two different deſcriptions poſſeſſing very diſtinct qualifications. The firſt, and by far the moſt numerous claſs, were teachers who have explained the principles without adverting to the progreſſive improvements of practice, and the ſecond, merchants who have exhibited thoſe improvements without explaining the principles. The productions of both claſſes of writers are highly uſeful, and to combine their utility is the object of the preſent undertaking.

"This work conſiſts of three ſets of books, the firſt explains the elements and

and double entry in a concise and simple manner; the second is intended as a further exercise in double-entry: it is arranged like the common theories generally taught in schools, and like these founded in imaginary transactions; but the third set is founded on real business; that is, the materials which compose this system have been selected from the books of different merchants, and arranged according to the most approved practice of the first counting-houses. This practice does not consist in any change in the principles of double-entry; but in the adoption of subsidiary books and the classification of similar accounts, arrangements which greatly promote perspicuity and dispatch.

"The following is the plan of the third set of Books:—the waste book is divided into a certain number of subsidiary books, each adopted to a particular kind of business—thus, the *Cash Book* is the Waste Book for all money received or paid, the *Bill Book*, for all bills received or accepted. The *Invoice Book*, for all goods exported, and the *Sales Book*, for all goods imported and sold in commission. There is besides a Waste Book which contains such occurrences as could not be brought under any of the foregoing heads, and which also gives a general account of every occurrence, with a reference to the Subsidiary Book where the particulars are to be found.

"In the Subsidiary Books, each month's occurrences are classed together, and so disposed, as greatly to shorten and simplify the Journal; but the principal advantage of this arrangement consists in carrying a whole month's cash, bills, commission, insurance, or interest, in one sum from the Journal to the Ledger."

"Besides the advantages of simplicity and conciseness, the Subsidiary Books have other important uses as originals. Every exporter and importer of goods, upon commission, must have an invoice and sale book; and the cash and bill book are necessary in all departments of commerce.

"As the transactions which compose this system have been selected from books of different merchants trading to various parts, it contains a greater variety of business than is generally carried on by any individual; hence, also, that variety which may be observed in the forms of invoices and sales, and which it is thought proper here to retain that the learner may so far see the diversity of practice which prevails in different counting houses."

However useful it may be to exhibit the above variety of practice, we think the author would have rendered his invoice and sale books more complete if he had arranged them uniformly according to some regular plan of his own; this objection, however, he seems to have anticipated, by disclaiming in his preface all inventions or discoveries, having, as he observes, endeavoured in all cases to follow the most approved precedents of mercantile experience.

In this system the rules for journalizing the subsidiary books are separately concise and simple. The partnership account here introduced, compared with the old method, shews how much experience has shortened and improved book-keeping. "This account (says the author, page 112) affords a sufficient example of a partnership concerns. The perspicuity and precision of this method will appear striking when contrasted with the tedious and complicated forms given in the old systems of book-keeping; the universal practice at present is to keep a partnership account, as if it belonged to one person only; to open a separate account for each partner, like that

of

of any other individual, and to divide the property or loſſes according to the terms of co-partnerſhip."

The Journal exhibits throughout a judicious and ſyſtematic arrangement. The plan of journalizing the invoice book in columns ſeems preferable to ſeparate ſtatements. This arrangement (ſays Mr. K. p. 120), not only ſaves labour and repetition in the journal, and afterwards checks againſt error; but alſo greatly ſhortens and ſimpliſies the ledger. Had thoſe ſix invoices been journalized ſeparately, there muſt have been twenty-four entries in the journal and the ſame number in the ledger, which, by this method, are compriſed in four.

The work concludes with rules and examples for calculating intereſt on the ledger, and for making out an account current. In this, as well as in every other part of the work, the author exhibits much practical knowledge, and conveys his knowledge with great perſpicuity.

As a work of this ſort has been, by mercantile men, long deemed to be wanting, the attempt of the author to combine theory with actual practice is meritorious. He evidently has had acceſs to the very beſt materials and modes. The plan from theſe, guided by his ſcience and aſſiſted by general knowledge, embraces the various objects and uſages of actual practice. The execution joins the accuracy of the merchant with the enlarged and generalizing views of the ſcholar. Any young man of common abilities may, with great expedition, be brought to comprehend this treatiſe; and whoever does comprehend it, may eaſily and readily apply it with certain ſucceſs to mercantile tranſactions, wholeſale or retail, and to banking accounts of every ſpecies and denomination.

On the whole, Mr. Kelly's book-keeping is a valuable production, the reſult of vigorous ability and extenſive commercial information. Adapted to general uſe, we recommend it peculiarly to the attention of two claſſes of readers. To ſchool-maſters who are deſirous of effectually and expeditiouſly preparing their pupils for the counting-houſe, and to young men who, entered upon mercantile buſineſs, may find themſelves imperfectly inſtructed.

The commercial world is very highly indebted to the experienced, ingenious, and able writer of ſo very important and eſtimable a work.

Hiſtoire Naturelle, à l'Uſage des écoles: i. e Natural Hiſtory for the Uſe of Schools, formed on the Linnæn Claſſification of Animals, with familiar Deſcriptions, ſimilar to thoſe of Goldſmith and Buffon. Ornamented with twenty-ſix Copper plates, repreſenting the moſt curious Objects. Tranſlated from the Engliſh of Dr. William Mavor, Vicar of Hurley, in the County of Berks, Chaplain to the Earl of Dumfries, Author of the Britiſh Nepos, &c. &c. &c. Small 8vo. Pp. 420. Newlery. 1801.

THIS, as the title page expreſſes it to be, is an elementary book, in which the principal animals only, of each claſs, are deſcribed. We have not the original work with which to compare this tranſlation; but, from the ſtyle in which it is exhibited, we have no reaſon to ſuppoſe it unfaithful; and, as the French language is now ſo generally taught, we think it is judicious to lead forward the young pupil by the peruſal of performances which, while they amuſe, inform the underſtanding, and improve the heart.

The

The Cambrian Directory, or cursory Sketches of the Welsh Territories; with a Chart comprehending at one View the adviseable Route, best Inns, Distances, and Subjects worthy of Attention. 8vo. 4s. 6d. Hurst.

AN useful itinerary, in which the traveller through this interesting principality, which exhibits so many grand and romantic scenes to the eye, and recalls so many important events to the mind, will find as serviceable and pleasant a companion for a post-chaise, as any thing inanimate can be.

The Beauties of Sentiment; or Select Exercises, from the best Authors, ancient and modern, on a great Variety of Subjects, divine, moral, literary, and entertaining. On a Plan entirely new; with synonimous Words, and a Definition of the Articles; also a List of the best Books on the principal Subjects. 2 Vol. 12mo. Pp. 695. 9s. Symonds, &c. 1801.

A COPIOUS compilation for the benefit and instruction of those who either want the will or the opportunity to read the various books from which the materials are extracted. The first volume is limited to theological subjects; the second is miscellaneous; and the whole, in this superficial age of indolence, will no doubt prove an acceptable acquisition to the generality of readers.

The Method of educating the Deaf and Dumb, confirmed by long Experience. By the Abbé de L'Epée. Translated from the French and Latin. 8vo. Pp. 222. 7s. 6d. Cadell and Davis. 1801.

THE benevolent labours of this worthy priest are too well known in every country in Europe, to need explanation from us. Anxious to communicate to others the advantages which he has derived himself from his method of instructing those whom nature seems to have forsaken, has led him to publish it for the benefit of the world. A little more simplicity would have been desirable in his language; and, as the publication may be considered as a kind of charitable donation, the price of it ought not to have been more than one-third of its present price.

Substitutes for Wheaten Flour. A Treatise on Rice and Potatoes, as far as relates to the Use of them in Pastry, with Directions for preparing each, as practised at Tupp and Perry's, 158, Oxford-street. Dedicated, by Permission, to her Majesty. By John George Perry. 8vo. 6d. Bell. 1801.

THIS little tract is no subject for criticism. We can only express a hope that the season for *substitutes* is past, for the present; and to recommend the perusal of the publication to all good *housewives*, that they may be well prepared, in case of its unexpected return. We are confident, they will agree with us that Mr. Perry has performed a very acceptable service to the Public, and is, consequently, deserving of public encouragement.

Etudes de la Nature; i. e. Studies of Nature. Abridged from the Works of Jacques Bernardin Henri de Saint Pierre. Second Edition. 12mo. Pp. 288. Vernor and Hood. 1800.

MOST of our readers are already so well acquainted with the general complexion of St. Pierre's performances, that we deem it unnecessary and superfluous, in this place, to offer any observations on their merits or defects.

The

The volume before us, which is intended for a ſchool book, preſents an amuſing and inſtructive ſelection, not only from St. Pierre's "Studies of Nature," but alſo from his other works; and we agree with the editors that they "have gathered ſuch obſervations as may be uſefully peruſed independently of previous ſtudy: ſuch as excite the Tyro to exertion, rather than reward the perſeverance of the Veteran. Plain facts, and little anecdotes, fill up the greater part of" theſe "pages."

Surveys of Nature; a Sequel to Mrs. Trimmer's Introduction; being familiar Deſcriptions of ſome popular Subjects in Natural Philoſophy, adapted to the Capacity of Children. By Harriet Ventum, Author of Selina, The Amiable Tutoreſs, &c. Small 12mo. Pp. 138. Boards. 2s. Badcock. 1801.

CERTAINLY the author of this little volume is not either a profound grammarian or naturaliſt: to the morality of the work, however, we have not any thing to object; and, when its numerous typographical, grammatical, and ſcientific errors are corrected by a judicious parent or teacher, it may ſafely and advantageouſly be placed in the hands of children "from the age of eight to twelve years."

Melancholy; as it proceeds from the Diſpoſition and Habit, the Paſſion of Love, and the Influence of Religion. Drawn chiefly from the celebrated Work, entitled, Burton's Anatomy of Melancholy; and in which the Kinds, Cauſes, Conſequences, and Cures of the Engliſh Malady

"——— are traced from within
"Its inmoſt centre to its outmoſt ſkin."

8vo. Pp. 420. 5s. 6d. Vernor and Hood. London. 1801.

BURTON's *Anatomy of Melancholy*, our readers are aware, is conſidered as a phenomenon in literature. When firſt publiſhed, it was held in high eſtimation, and ran through ſeveral editions; it was afterwards neglected, and, till within a few years, nearly forgotten. Accident, however, after a lapſe of nearly two centuries, again brought it into notice; and, as literature bends to the imperial mandate of faſhion, it has acquired a new popularity, and been exhibited with all the auxiliary elegances of modern typography. When Burton wrote, literature had been but recently revived: the nobleſt ardour had been evinced in recovering the ſacred monuments of antiquity from that gothic obſcurity in which they had been enveloped, and the learned world was then buſily occupied in the inveſtigation of their merits. Hence the prevailing literary attainments of the age were, a profound knowledge of the claſſical languages, and an intimate acquaintance with the authors who had written in them. In the philoſophical ſciences, however, whether phyſical or moral, even the moſt learned were extremely defective: they had not yet ventured to think for themſelves; they had only ſought to know what had been thought by others. Burton was an author well ſuited to the taſte of the age. No writer ever diſplayed more extenſive reading, more profound erudition; yet, whatever ſtrength of intellect may be aſcribed to him, no one ever truſted leſs to his own powers: ſometimes he collected a cloud of witneſſes from the ancients, or from the myſterious writers of the middle ages, to prove the moſt ſimple and ſelf-evident truths; at other times he gave no opinion of his own, but contented himſelf with detailing

detailing, in a long ſucceſſion of quotations, what had been the ſentiments of his predeceſſors. As a work of ſcience, therefore, *The Anatomy of Melancholy* can be of but little value. Indeed, at this period, when ſo many ſcientific improvements have taken place, when the powers and operations of the mind have been ſo accurately inveſtigated, its various diſeaſes ſo nicely diſtinguiſhed and arranged, no one can be expected to ſearch for information in a work of the fifteenth century. To read Burton's treatiſe, as a ſyſtematic performance, it is inſufferably tedious: it is now chiefly to be eſteemed as a work of amuſement; and to dip into it occaſionally, as Dr. Johnſon did, every part preſents the richeſt entertainment. For theſe reaſons, and as we think the long digreſſions, and the numerous quotations, are frequently the more intereſting parts of the performance, we cannot but conſider an abridgment of this work to be an injury to the original. To the execution of the plan we have, indeed, nothing to object: the language is ſufficiently modernized, without being too much elevated; the method, though much ſimplified, is in a great meaſure preſerved; the numerous quotations being omitted, the work has more the appearance of originality; and, the whole being compreſſed to about one-third of its former ſize, it may be eaſily read through and retained.

REVIEWERS REVIEWED.

MR. JONES OF NAYLAND—DR. REES—MR. THOMAS BELSHAM—and THE MONTHLY REVIEWERS.

ANY thing which come from the pen of ſuch a writer, and ſuch a man, as the late Mr. JONES of *Nayland*, however trifling in itſelf, cannot fail to prove highly acceptable to *our* readers. It is, therefore, with great pleaſure, that we have reſcued from a fugitive publication of the day, the following lines, occaſioned by a review of two ſermons, entitled, "The Doctrine of Chriſt the only effectual Remedy againſt the Fear of Death;" and "the Union of good Men in the future World," which will be found in the ſecond volume of the Monthly Review *enlarged*. Theſe ſermons being written by one Diſſenter in praiſe of another were of courſe honoured with the higheſt commendations by a ſet of critics who were themſelves Diſſenters, and who had, for a great length of time, directed their efforts to promote the ſubverſion of the eſtabliſhed church. The Reviewer aſſured his readers that "the late Mr. Robert Robinſon was a man of conſiderable talents and uſefulneſs. He was one of thoſe *who ran the career of religious opinions, beginning with Methodiſm, and ending with Unitarianiſm*"!!! Such an inveterate ſchiſmatic, who, it appears, from this account began by calumniating his Redeemer, and ended, naturally enough, with renouncing him, was ſuch a precious ſubject in the eyes of this Critic, that he betrayed an uncommon anxiety to extend the benefit of his example; and therefore added, "If Dr. Rees would undertake to exhibit the inſtructive Life of Mr. Robinſon more at large, we think that ſuch a work would be acceptable to the public." And, not thinking that the Doctor, who had nevertheleſs praiſed *con amore*, had ſeaſoned his panegyric of his departed aſſociate ſufficiently high, he gently reprimands him for not having applied to Mr. Robinſon Cicero's apoſtrophe directed to Cato Major, in his treatiſe on old age. "*O præclarum*

clarum diem, cum ad illud divinum animorum, concilium cœtumque proficiscar nim non ad eos solum viros, de quibus ante dixi; sed ad Robinsonem *meum* quo nemo vir melior natus est, *nemo pietate præstantior!*" So that, to be *the best of men*, in the eyes of the *Monthly Reviewers*, it is necessary to be first a *Methodist* and last an *Unitarian*. Tolerable effrontery this! and pretty principles these to be diffused over the land with impunity, and almost without contradiction, for more than half a century! No wonder that the indignation of Mr. Jones should be excited by such an article.

PARTIALITY OF MODERN CRITICISM.

On Reading the CHARACTER *of Dr.* REES'S *Sermons, in Praise of the late Mr.* ROBINSON, *a Dissenting Teacher at Cambridge, in the* MONTHLY REVIEW *for August last* 1790.

Mutuo se scabunt Musi.

"By Monthly Critics we are taught,
Where heaven's kingdom may be bought:
For now, it seems, St. PETER'S keys
Are kept by them and Doctor REES;
And so the doors above are free,
Only to Nonconformity.

"Reviews were made, the enemies
Of Church and State to canonize;
Wherein Dissenters work by proxy
For pulling down of orthodoxy.
Pride, spite, and Pharisaic leaven,
Do all prepare the mind for heaven;
And at the church to rail and rave
Sufficient is the soul to save;
For thus the prize was lately won
By Unitarian ROBINSON:
Who, as his learned friends agree,
Through Schism went to Heresy;
Ran the career of wild opinion,
Fanatic first and then Socinian;
And dwelleth now in Angel-row,
For cursing Bishops here below.

"Like birds, which hop from spray to spray,
Some shift their doctrines every day,
Changing from bad to worse: what then?
This shews they are prodigious men.
For wisdom, 'tis at last found out,
Lies not in knowledge but in doubt.

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The learned once were thought to ſhine,
In proving well the word divine:
But now the greater praiſe is got,
By ſhewing what the word is not.
'The Text is falſe,' quoth ſaucy *Porſon*,
'None will defend it but a Whore'ſon.
'*Travis* won't write another letter,
'If I but ſwear I've got the better.
'What though the foulneſs of my pen,
'(Diſgrace of literary men)
'And boaſtings vain ſhould make him laugh;
'What's he, compar'd to great L——
'Who, with his crafty compilation,
'Decoys the Clergy of the nation?
'We'll mob, and bully, and cry down
'All ſenſe and learning but our own.
'His Grace alſo, who hates the church,
'And leaves poor Cambridge in the lurch,
'Learning to ſpell ſhall ſoon write fine,
'And from a Jockey turn Divine:
'Nimrod ſhall leave his hounds and hunters,
'To head Socinians and Diſſenters;
'And he that us'd to chace the Fox
'Shall perſecute the orthodox.
'Thus, with our friends ſo great and gracious,
'We ſhall hunt out Saint *Athanaſius*:
'And, as the Bible's not a true one.'
'We'll change the Text, and make a new one.'
"The Sons of Truth muſt now give place
To this ſuperior doubting race.
Since heav'n on earth the faith did ſend
For ſome to mock and ſome to mend,
New clubs of Atheiſtic thinkers
Shall league with theologic tinkers.
The frantic Meeting-houſe Logician
Shall form the modern Politician.
E'en in our Senate ſhall be bad men,
Who join themſelves to Gallic madmen,
"When theſe have made us worſe than Turks,
Reviews ſhall celebrate their Works;
And at their deaths, by preacher gifted,
They ſhall to Paradiſe be lifted.

Price

Price, Gibbon, Prieſtley, Doctor Rees,
Fox, Sheridan, and Saints like theſe,
When they have carried all before 'em,
Shall ſhine *in cætu beatorum:*
Then will there be, above the ſky,
ASSEMBLY NATIONAL on high."

Cambridge, P. P.
Sept. 15, 1790.

If any one be diſpoſed to think Mr. Jones too ſevere in his ſarcaſms, we earneſtly entreat him to turn to the volume in which Dr. Rees's ſermons are reviewed. He will there find three ſucceſſive articles all diſplaying the ſame rooted partiality to ſchiſmatics, and the ſame malignant enmity to the Members of the Eſtabliſhed Church. One of theſe is a ſermon, by that notorious ſchiſmatic, Thomas Belſham, preached at the Meeting-houſe in the Old Jury, to the ſupporters of the New College, Hackney. The Preacher rails at Eſtabliſhments—"the abſurdities of *a popular ſuperſtition;*" and carrying, almoſt to inſanity, the philoſophiſtical notion of the *perfectibility* of human nature, expreſſes his belief "*that Death itſelf may be annihilated.*" To recommend Chriſtian *humility* to infidels who deny the Divinity of Chriſt would be fruitleſs: We ſhall obſerve however that *Pride*, which produced the Fall of Man, is the parent of all ſchiſm; and it ſeems equally to have infected the Preacher and his critics who remark, of his ſermon, that it is "a truly valuable compoſition" recommending it moſt earneſtly to general attention as a production "*ubi plura nitent,*" and gravely aſſerting "that it entitles Mr. Belſham to ſome *Academic Honours*"!!!

Another of theſe curious articles is a review of a ſermon by Mr. Jones himſelf, preached at Canterbury in September 1789. Our readers will not be ſurprized to hear that the Critic, who had ſtiled Mr. Robinſon the beſt and moſt pious of men, and pronounced Mr. T. Belſham to be worthy of Academical Honours, ſhould pronounce Mr. Jones a madman, and his ſermon a *rhapſody!* This pious preacher having, in his preface, expreſſed his apprehenſions, that the enormities which had recently been committed in France, and the principles of inſubordination whence they had originated, would ſpread over Europe, the Critic, alarmed, no doubt, leſt his forcible admonitions ſhould be productive of the happy effect of opening the eyes of men to the danger which threatened the world, and, by that means, of defeating thoſe ends which the Monthly Reviewers had long, and moſt zealouſly, laboured to promote—the ſubverſion of our Eſtabliſhments eccleſiaſtical and civil—endeavoured, as far as in him lay, to check their circulation, and vented his malice, in the following *inſtructive* words.

"All thoſe ſigns and wonders, which have come to paſs, and which have made the poor and oppreſſed of the earth, *look up and lift up their heads, and know that their redemption draweth nigh*, have ſo agitated the nerves of poor Mr. Jones, that they have thrown him into a delirious fever; and, in the height of his phrenſy, he talks and thinks of nothing elſe but *diſtreſs of nations with perplexity, the ſea and the waves roaring, and men's hearts failing them for fear;* and expects that the powers of heaven will quickly be ſhaken, that *God will ſhortly accompliſh the number of his elect*, and that the world will certainly ſoon be at an end.

"Theſe gloomy ideas, together with the ravings of ſome perſons almoſt as

much *diſturbed* as himſelf, and as ready, it ſeems, to ſuppoſe that the madneſs is in their countrymen; ravings which he acknowledges to have read over ſeveral times with tears in his eyes; have ſo unhinged the faculties of our poor old friend, have ſo faſtened on his diſordered fancy, have given ſuch a ſtrange twiſt to his brain, that his imagination is haunted with the oddeſt and moſt unaccountable phantoms. The whole creation appears to him to be turned upſide down."—Again—"Poor man! we pity his deplorable condition!" *Monthly Review enlarged.* Vol. II. p. 479, et ſeq.

Well, indeed, might Mr. Jones think that the world was turned upſide down, when French Rebels were the ſubject of monthly panegyrics, and Schiſmatics and Infidels were called the beſt men upon earth, by Britiſh Reviewers; when all law was actually overturned in one country, and a herd of diſſenting critics were ſeeking to erect their own law on the ruins of the national laws in another; and were ſuffered to proceed to the accompliſhment of their nefarious plans, without puniſhment and without reſiſtance. Thanks to the ANTI-JACOBIN REVIEW, theſe men, though ſtill the ſame *in heart*, have found it expedient to alter their tone, and, though they cannot entirely conceal the cloven foot, openly to affect a decorum of language, and a moderation of ſentiment, which they ſecretly reprobate, and which are wholly foreign from all their purſuits, now ſtanding on record, from the firſt eſtabliſhment of their Review to the *Firſt of Auguſt*, 1798, when Lord Nelſon, beat the French at the Mouth of the Nile, and when our cannon were firſt pointed againſt the profligate advocates of their cauſe, on this ſide of the channel. As to the venerable, and the venerated, Mr. JONES, we will not inſult his memory by defending his character againſt the impotent attacks of ſuch profligate enemies. "We ne'er ſhall look upon his like again;" but we know ſome of his pupils whoſe minds reflect the virtues of their maſter; and had thoſe pupils been more numerous the world had been leſs vicious!

The Hiſtory of Devonſhire. By the Rev R. Polwhele.

(*Concluded from* P. 434. VOL. VII.)

THAT, in the ſelection of books worthy their peruſal, from the great maſs of publications which are, every day, thrown out from the preſs, the reading part of the world muſt be guided by Reviews, is ſufficiently evident; ſince, (if we except the *faſhion* or the reputation of an author) they have nothing elſe to direct their choice. But it ſeldom happens, that a reader becomes acquainted with a work, by the report of more than one Review; though he may often have acceſs to others through the medium of clubs or circulating libraries. If an author, therefore, be miſrepreſented by a literary journal, there will be, always, a certain number of readers attached to that journal, who will hence miſconceive his character. They will conſider him as having failed in an undertaking, in which, perhaps, according to the ſentence of all the other periodical prints, he had been eminently ſucceſsful. To undeceive ſuch readers, would be no ungrateful taſk: and this might be done in the preſent inſtance, by oppoſing the opinions of Reviewers to Reviewers, were it conſiſtent with the plan of our work to have recourſe to ſuch a proceeding. And, where one literary journal only, has diſapproved a book, which all the reſt concur in praiſing; it will afford, not a deciſive proof indeed, but a fair preſumption that ſome unworthy cauſe has influenced that

ſolitary

ſolitary Review. That, in their notices of the Hiſtory of Devonſhire, the Critical Reviewers have not only been actuated by the bittereſt malice againſt Mr. Polwhele, but have diſcovered the moſt glaring incapacity for deciding upon the merits of an author, would appear manifeſt to every man of candour and diſcernment, from the bare peruſal of the ſeveral articles, in which they have indulged their rancour, and expoſed their ignorance. One inſtance, however, will ſuffice, for the eſtabliſhment of this fact. This mock-leader in literature, firſt opens his batteries againſt the plan of the Hiſtory. "To follow the dry chorographer through ſucceſſive paſſages, arbitrarily connected by Deanries, the method of Mr. P. is a taſk, both tedious and difficult." "We recognize at leaſt, in this mode, we cannot call it arrangement, the artifice of the poet: modo me Thebis, modo ponit Athenis." "As in full confidence of his powers of entertainment, he has given us this caput mortuum, we muſt in duty follow him: we muſt analyſe this dull inert maſs; and, perhaps, ſome particles of gold will repay the toil." "The church at Exeter, is carefully deſcribed; and the epitaphs, we ſuppoſe, are correctly tranſcribed." "With the general deſcription of the archdeaconry of Exeter, we were highly pleaſed." "Ugbrook is well deſcribed; and in many parts of the account of Teignmonth, the writer ſeems to merit our commendation." "He ſeems to treat of Oxton con amore." "Topſham and Lympſton ſeem to be accurately deſcribed." "With regard to *the principal merit* of Mr. P. as an hiſtorian, and particularly as a chorographer, we *cannot eaſily decide.*" Qu. What is the *principal merit* of Mr. P. as an hiſtorian? A queſtion, it ſeems, which the hypercritic cannot decide; deciſive as he is, in his ſentence as follows: "upon the whole, we conſider it as peculiarly unfortunate, for the county, that its hiſtory has fallen into ſuch hands." Yet he cannot decide on Mr. P.'s "*principal merit*, as an hiſtorian!!"*

Were we to oppoſe to theſe effuſions of ſpleen, which certainly have no reſemblance to criticiſms, the uniform reports of almoſt every other critic, the public would perceive that this Reviewer was ſingular in his opinion. Still, however, was that ſingularity the reſult of fair and deliberate inveſtigation; were it not, on the contrary marked by every feature of malevolence; it would not have incurred our notice. We ſhall not purſue our remarks on ſuch a ſubject but conclude with expreſſing our conviction that any prejudice which may have been excited by the cowardly attack of ſome ſecret enemy to our able hiſtorian, will be effectually diſſipated; and that the public will be duly prepared for the ſubſequent parts of the Hiſtory, which, we underſtand, are in a ſtate of ſuch forwardneſs, that they will be publiſhed, in the courſe of a few months.

* See Crit. Rev. for Apr. 1798, Pp. 378—388.

Agutter's Sermon on the Death of Dr. Johnſon and Mr. Hume.

IT was the fate of the late Dr. Johnſon to be abuſed by ſome when dead, who flattered him when alive. This great moral writer occupied an eminent ſtation; and if he were too much exalted by his friends, he has certainly been too much degraded by his enemies. The cauſe of learning and religion has been attacked through him.

On Agutter's Sermon, on the Difference between the Deaths of the Righte-

ous and the Wicked, illuſtrated in the Inſtance of Dr. Samuel Johnſon and David Hume, Eſq. the *Critical Review* ſays, the miſerable "inconſiſtent, half-grounded perſuaſion of religion in his (Johnſon's) mind naturally clouded his latter days." P. 459. True religion is never the cauſe of *miſery*, but is intended for its cure, which it will effect: Is it *inconſiſtent* for a man to feel as a dependent and fallen creature? If death is a puniſhment and a violation of the firſt order of creation, is it inconſiſtent with reaſon to fear death, to wiſh to prolong life, and to render that life as acceptable as we can to our Maker? Dr. Johnſon read with attention, and thought with judgment, on the moſt important ſubject, the evidences of Chriſtianity; and the ſublime truth, which the Goſpel reveals. Can he then be repreſented as inconſiſtent, or as adopting *half-grounded perſuaſions of religion?* Dr. Johnſon was equally remote from the enthuſiaſt, and the ſceptic, or atheiſt; he did not make his religion to conſiſt in his feeling, or in a bold perſuaſion, that he was peculiarly elected in preference to thouſands: and he could not perverſely ſhut his eyes againſt all light and conviction, and thus become indifferent becauſe ſtupidly infatuated. Dr. Johnſon was ſincere; and if ever a ſubject demanded ſincerity, it is the intercourſe of a creature with his Creator, and the firm expectation of a better life beyond the grave. Of the ſincerity of Johnſon, on this ſubject, not a doubt can be entertained. When ſtruggling with poverty and obſcurity, and not ſuffering alone, for he had a wife to ſupport, for whom he had an uncommon regard, he received ſome tempting offers to engage his pen in ſupporting the ſophiſtries of infidelity, and in adorning the blandiſhments of vice. Thoſe who knew Johnſon will not be ſurprized that he indignantly rejected the inſidious offer. To eaſe and opulence ſo to be acquired he virtuouſly preferred embarraſſments, poverty and obſcurity with a clear conſcience.

Johnſon in his life was a firm friend to church and king: he avoided the conventicle as he would avoid a Peſt-houſe, or a houſe of ill fame. Here he was moſt conſiſtent in his profeſſions and practice: and this is the ground of offence, the unpardonable ſin in the ſight of ſceptics, ſchiſmatics, and levellers. Their maxim is, degrade the man, and thus prevent the good effects of his writings. On this account the great, the learned, and the worthy Dr. Johnſon is repreſented as forming "miſerable, inconſiſtent, half-grounded perſuaſions of religion in his mind."

The critic remarks, that "his intolerance and bigotry afforded him no ſecurity in his laſt moments, when repreſenting to himſelf the tribunal at which he ſoon expected to appear"—but did intolerance and bigotry ever afford conſolation to a rational mind? As well might he talk of ſenſuality and deceit, as the ſources of conſolation on the bed of death! But does not the Critical Reviewer here mean, by *intolerance* and *bigotry*, his firm attachment to the church of England, his oppoſition to her enemies, and his expoſure of their deceit and falſe pretenſions?—Aye, hinc Iræ!

"He had through life worſhipped a God of Terror; and his character was formed on that principle." Johnſon had acknowledged and worſhipped the Chriſtian LORD; the Creator, the Redeemer, the Reſtorer of Men; the GOD and Father of Mercies; *and* not a GOD of Terror, like *Saturn* devouring his own children, and delighting in their miſery. From the repreſentation of this ignorant critic, we ſhould ſuppoſe that Johnſon had ſwallowed all the deluſions of Calviniſm, and, like a late preacher, could greatly rejoice, becauſe Chriſt's flock was a very little flock, adding, "my brethren, this is your comfort; becauſe you are very few, therefore he can take the better care of you."

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The Reviewer aſſerts that "the caſe of the Dr. is by no means well treated." Here we totally differ from him. Mr. Agutter does not exhibit Dr. Johnſon as a perfect character: he is not inſenſible of his failing, but his argument is correct, even admitting him to have been a Chriſtian in a low eſtate, actuated by needleſs fears, great anxiety, great dread of death, and an eager deſire for life; even with all theſe imperfections on his head, with all theſe deductions from the greatneſs of his character, the advantages are infinitely on his ſide.

The Reviewer thinks the inſtances are very unfortunately ſelected. Hume and Johnſon were both eminent literary men, living at the ſame time, of no ſmall influence, and influenced by very different views: the Infidels rejoiced in the death of Hume as an argument in their favour; was it not fair, then, to examine on what real ground that argument ſtood, to contraſt it even with the ſtate of Johnſon, and to ſhow on which ſide the advantage lay. The ſubject alſo is important when we obſerve that ſome who make a profeſſion of piety lay too great a ſtreſs on the *manner* of a perſon's death: a few favourite expreſſions then; the feeling of a little tranquillity, or the proſpect of ſome hope, whether ſcriptural or not, is eagerly caught and widely ſpread, as if ſuch looſe ſymptoms exhibited at ſuch a moment, could afford comfort to the friends of the dying, and eſtabliſh the certainty of his happineſs. Deluſion and deceit are by this means ſupported and diffuſed; and they muſt produce their natural effects, the hardihood and the miſery of guilt; the remorſe of an accuſing conſcience; or what is far worſe, a conſcience without feeling.—Man twice dead.

The Reviewer goes on to remark, that "neither his living nor dying moments preſent him to the true Chriſtian in any other light than as an object of pity." In one ſenſe of the word we are all objects of pity; conſider man in a fallen ſtate, expoſed to temptations; ſtruggling with difficulties, bowed down with ſufferings, alarmed with fears, or oppreſſed by dejection, and is he not an object of pity?—Man muſt die; and is he not an object of pity?—But here the Reviewer uſes pity in a low, contemptuous ſenſe; and as ſuch Johnſon was not an object of pity; for is man to be deſpiſed for being ſincere and conſcientious, for wiſhing his life to be conſiſtent with his profeſſions, for living in the daily expectation of another world?—We fear, it will be found, that the critic himſelf is moſt deſerving of pity.

MISCELLANIES.

ON METHODISM.

LETTER III.

TO THE EDITOR.

SIR,

BY your Appendix to Vol. VIII. I find that your Correſpondent G. has again ſtood forth the champion of Methodiſm, though he has been able to invalidate no one charge that I have brought againſt the ſect. His firſt obſervation upon my laſt letter, is, that in terming your notes upon his former communications "ſevere, but juſtly merited," I affixed to the words a meaning which they do not convey. As I ſhould be very ſorry to treat any man unjuſtly, or be charged with injuſtice myſelf, I beg leave,

Mr. Editor, to let you speak for yourself once again. In page 346, Vol. IV. you say, " that a self-created society of men, unsanctioned, unauthorized, uncalled, should assume to themselves the privilege of travelling through the country, for the purpose of arraigning the conduct of the Parochial Clergy, of setting themselves up as judges between them and their flocks, thereby inevitably (even admitting the validity of their right, and the purity of their morals) creating dissentions where harmony ought ever to prevail; and that sensible and dispassionate (though not unprejudiced) men should justify such conduct, are facts, which in any other age than the present, when innovation and usurpation are become the prevailing fashion of the day, would have been viewed with astonishment. For our part we consider these proceedings as fraught with infinite danger to the Establishment, and as such, we shall ever feel it to be our duty to censure and condemn them."—Editor.

Now, Sir, the humble abilities which I possess, enable me to view these " animadversions" of your's upon G's conduct, and the cause which he means to support, as no less than " severe," and if severe, I have no doubt, from the conviction of my own mind, and your well known candour, that they have been " justly merited." They are such as had you been pleased to bestow upon any communications of mine, I should have bowed with humble submission to your superior knowledge, and have quitted the field of contest conscious of my error. But if G's feelings are so obtuse, or his judgment so warped, as to be insensible to the censure you convey, I fear that no correction which you can inflict, no facts which I can adduce, will silence or convince him. The next thing alluded to, in G's answer to me, is, his vindication of " the practice of village preaching from the charge of sedition," and his subsequent observations respecting " Mr. Wollaston." As to this last Gentleman, I must beg leave to state that I never mentioned his name, and for charging the Methodists with sedition I think he must have recourse to some other authority besides my letter. But since he forces the subject upon me, I will now trouble him with a few words, I hope, for the last time, on this subject. If to unite " village preaching" with " sedition" it be necessary to say, that I have heard a man of that description of preachers, make use of seditious expressions from his stool, or his pulpit, I believe that the proof would be difficult to produce, as they are too cautious to expose themselves to open danger. But, Sir, if a man should avail himself of his popularity as a Methodist Preacher, secretly to distribute among his followers *Sermons* tending to excite, in a vast body of people, an irreconcileable hatred towards one of the most important branches of the Constitution; if he should therein encourage them to murder and exterminate that most numerous and respectable body of men—the Established Clergy, will any candid man say that this does not come up to the spirit, if not to the letter, of what every man terms *Sedition*."* If another Methodist Preacher forms a society under an oath of secrecy, and is there found at the head of a numerous assemblage of persons of the lowest class plotting the overthrow of the present established order of things, will G. himself persist in defending him and them,† or rather (as he has consented " to rest the issue of" his " cause on the truth or falsehood of the assertions of itinerant preachers, unfolding principles of seditious tendency") will he

* Vide Anti-Jacobin, Vol. VIII, p. 106.
† Vide Anti-Jacobin, Vol. IX, p. 192.

not

not confirm the good opinion which I have formed of his candour, and moderation, by abandoning the defence of a cause that is made subservient to political purposes which I think he abhors? I have only one more observation to make, which is, that unless G. had condescended to inform us what he meant by "the Divine operation of the Holy Spirit," I had no means of judging him as a justifier of itinerancy, but by the evidence of my own senses. Mr. Wesley says, "Faith and Being born of God are an instantaneous work, at once and in a moment, as lightning. My being born of God was an instantaneous act; very many persons changed in a moment." I presume that Wesley was not a Methodist Preacher before he was born of God, but that his itinerancy was subsequent to the above instantaneous act, and consequently that he felt himself commanded by the Holy Ghost to go forth and preach. I could produce many instances to prove that *this* notion of the "Divine operation," is entertained by very many *Calvinistic* Methodists. One of their most popular preachers gave me the very explanation of the words, which I have attached to the expressions of G.; I know that this is the common acceptation in which they are received by many thousands of men in the country where I live; and I never heard them interpreted by Methodists in any other sense. If therefore G. does really "abhor such a Doctrine," he would do well seriously to consider that he is supporting the cause of those who hold "such a doctrine," and that a large proportion of Methodists whom he esteems to be "rank Enthusiasts," actually look upon him as embarked in the same cause, and fighting the same battle with themselves. I am, Sir, with great respect,

Your most obedient Servant,

VERAX.

OBLATIONS.

TO THE EDITOR.

SIR, *Bristol, Oct.* 24.

YOUR Reviews for July and August are just fallen into my hands:—in the former of which, I see a letter subscribed Clericus, containing an instance of inadvertency generally prevalent among the Clergy, viz. their constantly using the word Oblations, in the administration of the Holy Communion, when a collection has been previously made for the poor:—in the latter Review, there is a petulant answer to this letter of Clericus, signed Old Fashion, endeavouring to expose the ignorance, and reprobating the temerity, of Clericus, for affixing another signification to the term Oblations, than what it originally imports. Now, Sir, as my opinion on the subject wholly coincides with that of Clericus, and as I have invariably omitted the litigated term, in administering the Holy Sacrament, whenever alms for the poor have been *only* collected, I feel myself implicated in the censure of Old Fashion, and shall endeavour to wipe it away. Old Fashion asserts that the word, Oblations, was not introduced into the service till long after the practice of making sacerdotal offerings had ceas'd.—This assertion I can prove not to be founded in truth. Three years have not elapsed, since the custom of making oblations at the Holy Table on Easter Sunday, to the precentor of Bristol cathedral, obtained in that church; and, on that anniversary, the word Oblations was exclusively used in reading the prayer for Christ's church militant; and the sentences in the Offertory, from the sixth to the tenth, of course not omitted! Here then Old Fashion's argu-

ment falls at once to the ground. It was the practice in former times for alms to be offered even when the Communion was not celebrated, together with *other devotions of the people:* from which phrase it is evident, that something distinct from alms was intended; and if so, (to use the words of Mr. Wheatley on the Common Prayer) then the offerings for the Clergy, or their share in the collection, must certainly be meant, as is plain from the design of the above-mentioned sentences in the Offertory, which have a direct and immediate regard to them. Again—It is well known that in the primitive times, the Clergy had a liberal maintenance out of what the people offered on these occasions; now, indeed, whilst they have a stated and legal income, the money collected at these times is *generally* appropriated to the poor; not but that where the stated income of a parish is not sufficient to maintain the Clergy belonging to the church, they have still a right to claim their share in these offerings. I am aware that Mr. Wheatley (who has borrowed the idea from Bishop Patrick) observes, in another place, that as the word Oblations was added to our Liturgy at the last review of it, at the same time with the rubric, which enjoins—"And if there be a Communion, the Priest is then also to place upon the table, so much bread and wine as he shall think sufficient"—the word is to be understood to mean the elements of bread and wine, which the Priest is to offer solemnly to God, as an acknowledgement of his sovereignty over his creatures. But in my humble opinion, the word Oblations has nothing at all to do with this rubric. The Priest is only enjoined to place the elements on the table *before* he reads the prayer for Christ's church; which elements, in former times, were not placed there till *after* that prayer had been read, and the catechumens had withdrawn from the church:—that prayer was the close of the service to the catechumens, and to as many others as did not chuse to stay the sacrament, when the Communion was celebrated, as it is to us now (except the blessing) on Sundays and holy days when there is no communion:—the people gave their alms and oblations, though they did not intend to communicate, staid to join with the Priest in intreating God to accept these offerings of their gratitude, and then withdrew:—so that properly speaking, the Communion service may be said to begin with the exhortation, "Dearly beloved in the Lord, ye that mind to come."—And it is remarkable, that in the prayer for Christ's church, there is not one sentence that particularly refers to the Holy Supper; but it is a grand comprehensive prayer that seems designed, and is well calculated, for general use. Besides, if the word Oblations meant the sacred elements, it seems strange that the composers of that prayer should make the word alms to precede Oblations; should mention a gift to the poor prior to their notice of the sacred banquet, of the body and blood of our blessed Lord. In addition to what I said, I beg leave, Sir, to remark, that, in another ceremony of our church (the form of Baptism) there is a word retained, which refers to a custom long since obsolete, and which, I dare say, is as inadvertently used by the generality of the Clergy, as the disputed term Oblations. In the prayer immediately preceding the act of baptizing, are these words—"And grant that this child now to be baptized *therein*:"—the term *therein* is only applicable to the practice of immersion; which being no longer in use, *therewith* should be substituted in place of *therein*; and has been constantly adopted by me, in administering that sacrament. I should be glad to be informed by Old Fashion, what word was made use of previously to the introduction of Oblations, to designate

ſignate the *other devotions of the people*, that were not *alms*. Upon the whole, Sir, I am decidedly of opinion, that the ſenſe of the word Oblations, is that in which Clericus has accepted it, and means, offerings made to the Prieſt, and has no reference whatever to the ſacred elements.—I heartily join with him in wiſhing the term expunged, and the ſentences removed from the Offertory which apply to a cuſtom no longer in exiſtence.

I remain, Sir,

Your's reſpectfully,

A. B. C.

Prevalent Spirit of Converſion in Diſſenters.

TO THE EDITOR.

SIR,

THE very great zeal which you have uniformly ſhewn for the Eſtabliſhed Church of this kingdom, and the perſeverance you have evinced in detecting and expoſing to public view the artful means which are but too ſucceſsfully reſorted to by all claſſes of Diſſenters, in order to ſtrengthen their different ſectaries—to gain proſelytes, and to weaken and bring into diſrepute our religious eſtabliſhment, emboldens me to addreſs you on a ſubject which has, within a ſhort period, conſiderably occupied my attention, and has alſo excited a general intereſt amongſt the pariſhioners of this place.

The overſeers of the poor being of opinion that the regular attendance of the children and others, reſiding within the poor-houſe, at the pariſh church twice every Sunday was not ſufficient, and thinking that private prayer and religious exhortation and inſtruction were alſo neccessary, applied to an itinerant preacher in this neighbourhood to attend at the poor-houſe every Sunday evening. This invitation was too flattering to be refuſed, and he has for ſeveral months paſt held occaſional meetings and always on the evenings of the ſabbath, at which the overſeers, their families, and friends have regularly attended, making altogether a numerous congregation. The pariſhioners thinking that ſuch proceedings were extremely improper, and that they might eventually tend to weaken our religious inſtitutions, requeſted the Curate to write to the Vicar on the ſubject, who, as might naturally be expected, entered very warmly into it—he highly commended his pariſhioners for their interference—commented in appropriate terms on the very improper conduct of the overſeers, and ſtrongly pointed out the neceſſity of calling a veſtry, which he truſted would be unanimous, and paſs ſome reſolutions, ſo unequivocally declarative of their ſentiments, as would effectually put a ſtop to ſuch abuſe of power in future. This advice was taken and a veſtry was held, at which our Curate preſided. He recapitulated the arguments which had been advanced by the Vicar on the impropriety of ſuffering a Diſſenter to be admitted into the poor-houſe, and adverted to the evil conſequences which might ariſe from ſuch a culpable ſufferance in language ſo forcible as left no room for any farther comment. His opinions and ſentiments were echoed and ſupported by the pariſhioners, and, as there appeared ſuch unanimity, it was to be expected the overſeers would have prevented the neceſſity of any reſolutions, by declaring their readineſs to conform to what appeared to be the general wiſh of the veſtry; but in this reaſonable hope they were diſappointed, for

they

they declared, as what they had undertaken was for the *glory of God only*—so would they continue in their plan until they should be compelled by lawful means to discontinue it:—As their determination appeared unalterable, there was no alternative left, and some resolutions were proposed, which (with the exceptions of the overseers and one person beside) were unanimously entered into, and subscribed to by the parishioners.

It now remains to inform you that, in opposition to the resolutions of the inhabitants, the same person has been again permitted by the overseers to pray and preach within the poor-house, and, to the utter astonishment of every person, they have publickly declared, that they are supported in their proceedings by the Magistrates of this Borough. From the steps which have been taken in order to ascertain this point, there is certainly sufficient ground for believing their declaration; and further that they have from the same authority, been informed the parishioners have no legal right to interfere in the internal management of the poor-house, or have, in fact, the least controul over their conduct.

Now, Mr. Editor, it is with a view to have your opinion on this question of right, which has induced me to address you, for I will be candid enough to acknowledge (though with infinite regret) I have not been able to find any clause in the poors' laws which makes the overseers accountable for their conduct, or subjects them to the will of the parishioners. It is my earnest hope you will be able to point out some efficient method whereby such disgraceful proceedings may be put a stop to—for when the views of Dissenters in general are fairly scrutinized, in every thing relating either to Church or State, there is certainly good grounds to apprehend they will not suffer so easy an avenue to escape their notice, whereby they can assail and pamper with the religious principles of the rising generation. In fact, unless something can be done by those who are well affected, I have no doubt but that ere long every poor-house and house of industry in this kingdom will be turned into a conventicle, under the fostering and improving auspices of a Methodist, Anabaptist, Antinomian, Theophilanthropist, or a Disciple of the new Light, or probably under the guidance of an enemy equally insidious, and as much to be dreaded as either of the foregoing—I mean a Popish dispenser of pardon for sins!

You will, I know, see this is not a trifling question; and I have no doubt but you will readily turn your mind towards it. Should you be fortunate enough to be in possession of any radical remedy against this crying evil, you will most assuredly be entitled to the general thanks of every friend to our mother church.

I have now only to apologize and plead my excuse for the inaccuracy of my stile. I feel myself but ill qualified to do justice to the cause which I am espousing, and have but little leisure to revise, which, if I was to attempt, I might probably find myself unequal to. What I have detailed is in honest truth, and I rather fear my opinion and sentiments on it will be too plainly acknowledged and felt to admit of a refutation. I shall probably be subjected to the lash of criticism for the vanity I have shewn by entering the lists as a volunteer correspondent; yet I have the consoling reflection that I shall at least meet with a favourable opinion from those who are, as I ever shall be, an admirer of old-fashioned principles; and

A Friend to our Established Church.

Portsmouth, 4th Nov. 1801.

TO THE EDITOR.

SIR,

IT is much to be lamented that firſt principles of action, and thoſe tried by the touchſtone, which alone can prove them ſterling, ſhould, by ſo very few, be ſo received as to regulate their conduct in all circumſtances, independent of their own intereſt, eaſe or pleaſure: ſome ſuch, there are, and never was there a period when the vigilance and activity of men ſo influenced were ſo abſolutely neceſſary.

It is a ſolemn pauſe in our national concerns, whether they relate to the Conſtitution in Church or State, and the Chriſtian patriot looks with trembling awe on paſſing events. Happy, indeed, that the right hand of God hath the pre-eminence, "and although clouds and darkneſs may be round about him, righteouſneſs and judgment are the habitation of his ſeat."

That the late Premier, after ſo long, ſo ſucceſsfully, and on principles ſo honourable to himſelf, directing the helm of Government in a conteſt ſo arduous in its nature, ſo important in its conſequences, ſhould, at a moment the moſt critical, form plans for his own country ſo incompatible with its moſt eſſential intereſts, is a matter deeply to be deplored by all who value the Conſtitution. Upon any principles of equal juſtice, could the Catholics have been emancipated, and the Teſt Act have remained unrepealed? Theſe dangerous innovations made, the ſale or the commutation of the legal property of the Church might have proved no very difficult matter; but after ſuch violation of right, what title to property could have been conſidered as valid? Or to what order of men could property have been ſecured, if power ſaw it convenient to invade it?

The great train of evils, attendant on ſuch meaſures, were fully and clearly ſeen; and all who did ſee them were in a degree alienated from the Miniſter they had conſidered, in the hand of Providence, as the ſaviour of the country. But for ſuch a defection, he would have riſen ſuperior to the temporary deluſion of our manufacturing towns, who, in the moment of impatient phrenſy, preferred all poſſible future evils to the preſent burdens and difficulties. A little time, and his ſtrong, juſt, and argumentative reaſonings, would have removed the error in their judgment, and he himſelf have proved a happy exception to a general rule, by concluding the war he had begun, on terms in agreement with the principles he had uniformly declared. His friends had hoped for this, and the reaſons for his retirement are perhaps known only to himſelf.

It is probable the preſent Adminiſtration might have found the difficulties of perſevering in the conteſt inſuperable. The preſent infatuated temper of the Country, the large loans neceſſary, the neceſſary increaſe of taxes, with the very great difficulties and diſtreſſes of the manufacturers, and the middle ranks of ſociety (unleſs ſome ſtrong meaſures could have been taken for the reduction of the price of the neceſſary articles of life) might have created inſurmountable obſtacles to their continuance in power; and for the late Premier to have reaſſumed his ſtation, with all his former purpoſes; or for the Leading Members of Oppoſition to have ſucceeded them, would have been equally ruinous and deſtructive to the preſent order of things. This ruin and deſtruction, Infidels and Jacobins avow to be the object at which they aim. The times of peace will not render them leſs dangerous, but the reverſe, and it only remains for the friends of religion, order, and law, to be upon their watch tower, to ſound the alarm on every appearance of real danger, from the leaſt movement of ſuch enemies. Never were the

labours

labours of the real friends to the Constitution more necessary, nor was it ever more needful that their arguments and remarks should be weighty and significant, fully offered to the public eye, and never lost in the croud of less important matter. With most respectful esteem,

I remain, Sir, Your's,

A CONSTANT READER.

PAROCHIAL OPPRESSION.

Mr. Editor,

THE unfeelingness of parish officers, with respect to the poor, and their Jacobinical spirit in resisting the Magistrates, have been the frequent theme of complaint. But happily for the poor, the Magistrate has it generally in his power to interpose; and holding in contempt this Jacobinical spirit, to relieve the unfortunate from oppression, and redress their grievances. There is one case, however, in which the law does not appear to be sufficiently decisive, where a Justice of the Peace, stepping in between the parties, perhaps may be repelled by insolence.

"De minimis non curat lex"—it is said, correspondent with the Horation rule.

"Nec Deus intersit, nisi dignus vindice nodus."

But the case, to which I allude is of moment.

It is a common practice with overseers and churchwardens, on the application of a poor person for relief, to enter, forthwith, his habitation, *protected by their officer only*, and take an inventory of his household furniture; and, if he chance to possess a little freehold, perhaps an acre of orchard, or garden ground, to force him to surrender up to them every document by which they may learn the exact value of the property. This may be right enough: yet, even here, I have my doubts of the legality of the proceeding.

During the late scarcity I was a witness to the application of several honest and laborious cottagers, to parish officers, for relief. The overseers granted them relief, and made an appraisement of their goods. Had the overseers a *right* to enter their dwellings, for the purpose of appraising their furniture? They now no longer receive parish pay. To what end is this appraisement? Granting that, *in limine*, these officers act with legal propriety, shall we allow that they are justified in proceeding to *seize* the furniture and *sell* the same? Have *they* authority to do this? I should conceive not.

Yet I have known overseers break open doors, (and after sun-set too,) to get possession of household goods. I have known them sell furniture, unauthorized by any magistrate whatever, before the face of the afflicted pauper. No warrant of a Magistrate, in truth, nor of all the Justices in the kingdom, could give them authority to break open doors in the night for such a purpose. But surely I am not mistaken in my idea, that to authorize parish officers to seize furniture, &c. a warrant from the Justices is required.

It is provided, (by the 5th G. c. 8. s. 1.) that "where the wife, child, or children of men possessing some estates, yet running away, shall be so left to the care of the parish; the churchwardens or overseers, by *warrant*, or order of *two Justices*, may take and seize so much of the goods and chattels, and receive so much of the annual rents and profits of the lands and tenements of such husband or father, as two Justices shall order and direct, &c. &c. &c. which order or warrant being *confirmed* at the *next quarter sessions*, it shall be lawful for the *Justices there*, to make an order for the churchwardens

wardens or overseers to dispose of such goods or chattels by sale or otherwise, as the Court shall think fit."

Here, you observe, the overseers cannot seize goods or receive rents, without the warrant of *two Justices*? nor even then, dispose of such goods or chattels, by sale or otherwise, unless that warrant be *confirmed* at *the* next quarter *sessions*.

So very cautious does the law appear to be, in guarding against injustice.

And by a *construction* that seeems irresistible, this same process, I think, ought to be observed in the case of every pauper possessing a little freehold, and indebted to the parish for assistance.

Parish officers, notwithstanding, in contempt of all law, are in the habit of demeaning themselves as I have represented; and sometimes, to the great injury of the poor person, or the relations of the pauper, who had, unfortunately, recourse to them for support. I have little doubt but my construction of the statute is right; but my chief object in this enquiry is to be informed, in what manner Parish Officers, so behaving, are punishable? Not, I fear, but by an action upon the case: and the forcible entry into the house of the cottager—the appraisement of his goods—the seizing of the furniture—the sale of the same, and the appropriation of the money thereof accruing to their use and that of their fellows (according to their own decision in behalf of themselves);—All this arbitrary partial process, bearing the characters of iniquity on its very front, is but a simple *trespass!*—If such be so, few are there who will expend 20l. in order to redress the grievance of a poor man despoiled of a little property, not amounting to a quarter part of that sum. Yet why should this poor person be robbed of five pounds? Why of twenty shillings? If it be not in the power of the Justices to punish the offenders in a summary way, the Legislature would do well to consider, whether such power ought not to be lodged in their hands. We will suppose the Justices refusing to appoint persons overseers who have thus demeaned themselves. In small parishes it may be difficult to find others, not their aiders and abettors. All the contributors to the maintenance of the poor are alike interested in favour of such a transaction; and self-interest is ever the pole-star of the greedy farmer.

If again, the Justices refuse to swear the overseer to his account, (where the produce of his arbitrary sale of goods, &c. may be particularized,) a mandamus will compel the Justice to swear the overseer to his account. If the Justices, indeed, have any legal objection, they may return it upon the mandamus; but would the matter that I have stated furnish a legal objection? Perhaps not. It would be said, the law is open; bring an action of trespass on the case.

After all, it remains to be enquired, whether overseers, under the circumstances above stated, are not punishable as overseers. By the 43d of Elizabeth, overseers negligent in their office, shall forfeit for every default, 20s. to the poor, to be levied by warrant of two Justices, by distress. By the 17th of Geo. II. any Parish-officer neglecting *to obey any directions* of that act, shall forfeit, on conviction before two Justices, not exceeding five pounds. By the 33d of George the Third, two Justices may fine the overseer for neglect of duty, not exceeding 40s.

I doubt not but you, or some one of your correspondents, will have the goodness to instruct me in a point, which, in these times of Jacobinical insolence and oppression, will attract the attention of the candid and humane, and interest the feelings of every honest heart. Your's faithfully,

E. D.

Ledbury, March 16, 1801.

HISTORY.

SUMMARY OF POLITICS.

WE have waited, with a degree of anxiety, ſuited to the importance of the object, for the ſignature of the Definitive Treaty, to give a final ſtamp to the momentous meaſure of a Peace with the Republic of France. But we have waited in vain; although the champions of the Miniſtry were inſtructed to inform the Public, that little or nothing remained to be ſettled, and that the interval of a few days would ſuffice for the completion of the buſineſs, ſtill three months have nearly elapſed, ſince the Preliminary Treaty was ſigned, and, to all appearance, little or no progreſs has been made in the ſubſequent negociations. In this novel and unparalleled ſtate of things, which deprives us of the opportunity of entering into any farther diſcuſſion of the terms of Peace, two or three objects preſs themſelves upon our attention, and call for our animadverſions.

It cannot have been forgotten that, on the diſcuſſion of the Preliminary Treaty in the Houſe of Commons, when Mr. THOMAS GRENVILLE ſo ſtrongly pointed out the danger reſulting from the Treaty concluded between France and Portugal at Madrid (and ratified at Paris *ſubſequent* to the Treaty with Great Britain) from the extenſion of the French frontier in *Guiana*, ſo as to give the Republic, with the poſſeſſion of *Fort Macapa*, the command of the *River of the Amazons*, and, by conſequence, an eaſy entrance into the valuable ſettlements of the Portugueſe, Lord HAWKESBURY deſtroyed the whole force of his objection, by a plain, poſitive, unqualified aſſertion, that the *integrity* of Portugal (moſt abſurdly ſo called, ſince our Treaty, even according to this explanation of it, ſanctioned the *diſmemberment* of that country) was ſo far ſecured, that her territory, continental and colonial, was to be left preciſely in the ſtate to which it was reduced by the Treaty, between Portugal and Spain, ſigned at *Badajos*;—and that, conſequently, the Treaty of Madrid was to be annulled, and its proviſions not to be enforced. This ſolemn declaration, on the part of his Majeſty's Secretary of State, the very Nobleman who had ſigned the Treaty with *Citizen* OTTO, was, of courſe, concluſive with the Houſe, and with the Public. But it ſince appears, that there exiſts not the ſmalleſt diſpoſition on the part of the French Government to forego the advantages ſecured to them by the Treaty of Madrid; on the contrary, their *official orators* have expatiated on the conſequence of that Treaty to France, and ridiculed, indirectly, the obſervations made upon it in the Britiſh Senate. What are we to think of this palpable, this flagrant contradiction, on a point of ſuch importance? Lord HAWKESBURY, from his ſituation, could not be *miſtaken*; he muſt therefore have either wilfully miſrepreſented the fact, in order to elude the force of his adverſary's argument, or he muſt have been egregiouſly duped by the enemy! The excellence of his Lordſhip's moral character, the known integrity of his mind, render it impoſſible to harbour, for a moment, the firſt ſuppoſition;—there remains then no alternative. But what a dreadful proſpect is preſented to us from this groſs inſtance of infidelity, on the part of France, in the firſt moments of our alliance; and from this dreadful proof of political incapacity on the part of that Miniſter to whoſe more immediate guidance his Majeſty has been pleaſed to intruſt our intercourſe and relations with Foreign Powers!

Another

Another extraordinary circumſtance, attending the preſent moſt extraordinary ſtate of things, is, the determination of the Firſt Conſul that the French fleet ſhall ſail from Breſt, before the Preliminary Treaty can be ſigned; and the timid conduct of our Miniſtry in not peremptorily oppoſing a ſtep at once ſo open to ſuſpicion and ſo pregnant with danger. Inſtead of continuing the blockade of the port of Breſt, and thereby defeating the project of our enemy, if ſuch project be of a hoſtile nature, it has been ſtrangely determined by our Cabinet to ſend a Britiſh fleet to the Weſt Indies, in order to watch the movements of the French. Independently of the expence which muſt be incurred by ſuch a meaſure, it exhibits our new ſyſtem of policy, in a moſt unfavourable light;—it betrays, a want of firmneſs, dignity, and deciſion; a fear of giving offence to our enemy who preſcribes to herſelf no bounds, no precautions in her conduct towards us;—which forebode evils and dangers to our country, almoſt beyond the power of human wiſdom to appreciate. Certainly our Miniſters view theſe things in a different light; for the excellence of their characters, their love of their country, and their attachment to their Sovereign, are ſufficient proofs that, if they conſidered them in the ſame point of view, in which we conſider them, their conduct would be the reverſe of what it is. It is a duty, however, which we owe to the Public and ourſelves to ſtate our apprehenſions, without colour or diſguiſe; and, by laying before them the grounds of thoſe apprehenſions, to enable our readers to eſtimate their force. At the ſame time, no one can wiſh more fervently than ourſelves that the objects of our fears may be averted by the vigilance, or ſubdued by the vigor, of our Government.

Of the internal ſtate of France we have received many intereſting particulars, all of which combine to prove, the extreme profligacy of manners, immorality, and vice, which prevail in that devoted country;* and the inſtability of the Conſular throne. It is certain that if *Moreau* had been a man of an enterpriſing ſpirit, the popularity which he enjoys, together with the enthuſiaſtic attachment of the army, would long ſince have enabled him to hurl Buonaparte from the ſeat of Sovereignty. In the compariſon between theſe military rival, Moreau alſo enjoys another important advantage, which, whenever ſober reflection ſhall ſucceed to revolutionary madneſs, will have its weight with every thinking mind;—he is unſtained by any of thoſe enormous crimes; thoſe groſs perjuries; thoſe wanton maſſacres; thoſe cold-blooded murders, which have, almoſt invariably, marked, the deſtructive progreſs of his ſanguinary competitors. Whether or no Moreau begins to feel this ſuperiority we pretend not to decide; but if any credit be due to our private accounts, he has lately aſſumed a tone of hoſtile deciſion which ſeems to portend an approaching rupture. Paris, at this moment, indeed, repreſents a city in a ſtate of ſiege; and at no period, ſince his uſurpation of the Sovereignty, has Buonaparte ſo ſtrongly felt the conviction, that by the bayonet alone is his power ſupported, as at preſent; when, it is notorious, that, notwithſtanding his gratification of that ardent

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* Even Britiſh officers, who have paſſed their lives in the army, and who therefore may fairly be ſuppoſed not to be particularly nice or faſtidious in their convivial converſation, have expreſſed the utmoſt indignation and diſguſt, at the groſs obſcenity of the men, and indecency diſplayed in the dreſs and manners of the women, in the firſt circles in the metropolis!

deſire

desire for peace, which was so strongly evinced by the French public, if he were to withdraw his troops from the metropolis, a general insurrection would immediately ensue. In what will this unnatural state of things terminate? Will Buonaparte, eager to retain the power which he has usurped, and bent on averting the danger with which he appears to be threatened, break off the negociation with this country, and renew the war, in order to gain a pretext for sending those generals and other military men, whose presence he dreads, far from the seat of his power? Will he, intent on completing the sum of his ambition, assume the *sceptre* as well as the sovereignty? Or will he, impelled by declining health, or stimulated by those jealous feelings which revolt from the appointment of a successor, especially when that successor is a rival and an equal, do that from fear or envy, which he would not do from honour or from duty, and restore the throne to its lawful heir? These are questions which we shall not venture to resolve. Two of them, however, are objects of serious discussion at Paris, though they may probably appear vain and absurd to many of our countrymen. The life of the First Consul is certainly not calculated to excite envy. He is constantly a prey to suspicions of the most tormenting nature; and the precautions which they dictate, superadded to a most wretched state of health, are destructive of all personal comfort and ease. From none of the circumstances which we have noticed, however, are we disposed to draw any strong inferences. In the progress of this eventful revolution, we have been too often deceived by appearances to persist in the ungrateful task of prediction. We have seen the best-founded hopes of success, the best concerted plans of operation, and the most obvious and sagacious systems of policy, defeated by accidents the most trifling and unforeseen. In one object only has deception missed her aim. The calamities which were foretold have not only been accomplished, but still threaten to exceed, in magnitude and extent, the most gloomy predictions of the most desponding minds. In producing desolation, oppression, and distress, the revolutionary monster has been uniform in her operations, and faithful to her plans. What will be the ultimate object of her rage, what the prescribed bounds of her ravages, Heaven alone can tell!

Dec. 17th. 1801.

N. B. From the near approach of the Christmas holidays we have been compelled to put this Number to press at a period of the month, unusually early, and, as a rapid succession of political events may now reasonably be expected to occur, it will be necessary for our readers to pay attention to the *date* of our reflections.

TO CORRESPONDENCE.

"*Senex*" and "*Episcopalienſis*" shall certainly appear next month, either in the 43d. Number of the Review, or in the APPENDIX, which will be published on the same day.

ERRATA.

Page 299, l. 4, for "an instance," read "*such* an instance."
—— 308, l. 14 from the bottom, for "Criticisms" read "*Artizans*."
—— 310, l. 22, dele "was."
—— 329, Note, line 5 from the bottom, for "metaphysical" read "metaphorical."
—— 332, Note, line last, for "convention" read "conversion."

APPENDIX

TO THE TENTH VOLUME.

Pieces diverſes relatives aux Opérations Militaires et Politiques du Général Bonaparté. A Paris, de l'Imprimerie de P. Didot l'ainé, Imprimeur du Senat Conſervateur au Palais National des Sciences et Arts. An. VIII. of the Chriſtian Æra, 1800. *Various Papers relative to the Military and Political Operations of General Bonaparte.*

THIS publication contains a variety of papers from the commencement of the expedition to Egypt to Bonaparte's deſertion of his army, and his eſcape to Europe. It conſiſts of four parts. The firſt contains an addreſs to the army before the fleet ſet ſail; orders and regulations for the repreſſion of crimes on board; an account of the ſeizure of Malta, together with the articles of capitulation, and the ſubſequent regulations of Bonaparte: as alſo a Convention between the late Emperor of Ruſſia and the Order of Malta for the eſtabliſhment of a Grand Prior of that Order in Ruſſia. In the ſecond will be found moſt of the tranſactions, civil and military, which took place, till the future Conſul, deſpairing of ſucceſs in Egypt, abandoned his army, and fled to France, there to play a higher and more ſucceſsful game. The third and fourth parts are made up of letters to the Cherif of Mecca, the Monarch of Darfour, the Emperor of Morocco, the Bey of Tripoli, the various Divans of his own eſtabliſhment, &c. &c. and ſome anſwers to his Letters.

If we could have been ſurpriſed at any thing which has happened during the late years of unheard of and ſhameleſs atrocities, we ſhould have been aſtoniſhed that a publication of this kind, which, throughout, paints in the ſtrongeſt colours the boundleſs ambition, the deſpotiſm, the duplicity, the hypocriſy of Republican France, and of her exiſting Chief Magiſtrate, ſhould now appear from the Pariſian preſs; and that the Conſul ſhould, in this way, have avowed a contempt for every moral precept, and for the doctrines of the Chriſtian religion, by thus ſanctioning a work which proves moſt decidedly that, in the proſecution of his deſigns, he abandoned every idea of a moral agent, and of a Chriſtian. But, when criminality has riſen to a certain height, it ſpurns at all controul; the end obtained is all that is conſidered; the exalted criminal pays no attention to what may be ſaid of the means by which he has attained notice and command. For him, it is enough that he is diſtinguiſhed; he feels not the difference between exalted infamy, and honeſt fame—he glories in his iniquity and publiſhes his own ſhame.

This impudent account of the violation of all good faith and national law, commences with a detail of the unjuſt occupation of Malta. The Public is well acquainted with the empty boaſting of the French on their taking poſſeſſion of this important place. Their obtaining that poſſeſſion, they aſcribed ſolely to the unrivalled bravery of their troops. It appears here undeniable, by Bonaparte's own diſpatches, that there was hardly any reſiſtance; and that the feeble reſiſtance which *was* made, was merely a blind to cover the treachery of the mock defenders. What was to be expected from *Knights*,* who, a month before the viſit of the Conſul, had "ſubſcribed towards the deſcent on the Britiſh coaſts?" (p. 8.) or from the Grand Maſter, *Hompeſch* (let his name never be forgotten) who received 600,000 francs for his inglorious and infamous ſurrender? (p. 9.) And who, to eſcape the execration of the people, was obliged to fly from thoſe ramparts (on which he might have glorioufly expired) during the obſcurity of the night,† after writing a moſt contemptible letter to Bonaparte, in which it appears that, beſides the 600,000 francs of indemnity, he was to receive of the French Republic for his treachery, an annuity ſo conſiderable as to permit him to ſet apart 100,000 francs a year for the liquidation of his debts.

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* Names remarkable either for loyalty or treachery ſhould be handed down to poſterity; the former as examples to be followed, the latter as objects of deteſtation. It is for this latter purpoſe that we inſert the names of thoſe *Chriſtian* Knights, who forſwore themſelves by traitorouſly delivering up Malta to an Anti-chriſtian Republic.

Gaſpard-Joſeph l'Eſtang.	of	Arles.
Joſeph David.		Beaune.
Jean-Baptiſte Boſredon.		Combrailles, near Clermont.
Nicolas-François Rouger.		Neufchâteau.
Charles Degreiſches.		Hagueville.
Fulgence-Richard Belgrand.		Chateau-Villain.
Jule-Marie Dacla.		Orgon.
André-Louis St. Simon.		Paris.
Philippe-Jean-Charles Deſay.		Chacgnolles.
Charles-Anne-Auguſte Deſay.		Quincy.
Timaléon Gueidan.		Aix.
François Sandilleau.		Marſeilles.
Jean-François Breuvart.		San St. Leger.
Nicolas Medicis.		Florence.

A true Copy.

(Signed) CARUSON. (Pp. 50, 51.)

† "Wiſhing to depart at the moſt ſilent hour of night, I intreat you, Citizen General, to give the neceſſary orders for opening the gates of the city at two o'clock of the morning. I ſhall then embark under the protection of the eſcort which I owe to your kindneſs and attention." (P. 52.) Letter of Hompeſch to Bonaparte.

Bonaparte,

Bonaparte, before he obtained poſſeſſion of this impregnable fortreſs, began, as has been the invariable practice of the French Anarchiſts, with holding forth the lure of liberty. He beſides promiſed that the religious and civil rights of the inhabitants ſhould remain inviolated. "The inhabitants of the iſlands of Malta and Gozo ſhall continue to enjoy, as heretofore, the free exerciſe of the Roman Catholic and Apoſtolic religion. They ſhall preſerve *all the privileges* which they now poſſeſs." (Convention, Article VII. p. 34.) "All the Civil Acts, paſſed under the Government of the Order, ſhall remain *valid*." (Article VIII. *ib.*) But, no ſooner had he got poſſeſſion, than the maſk dropped, and the real features appeared. The privileges of the inhabitants were violated, and the Laws of the Order were as if they had never exiſted. Every thing was inſtantaneouſly and violently aſſimilated to the French regime, pains and penalties were enacted againſt the non-obſervance of it, and the ſuperintendance of the whole was entruſted to a military deſpot. "The commiſſion of Government ſhall occupy itſelf, without delay, in forming the Tribunals of Juſtice after the model now exiſting in France." (P. 40). "All prieſts, and every male or female who had taken the vows, and who were not natives of Malta, were baniſhed. All religious communities founded by private perſons, all convents of ſeculars, all corporations of penitents, and all collegiate eſtabliſhments were ſuppreſſed." (Pp. 48, 49.) The children of all the moſt reſpectable families, from the age of nine to fourteen, were torn from their parents, ſome to be educated at Paris for the army, at the expence of their relatives; who were obliged, under a heavy penalty, to allow each an yearly ſtipend of 800 francs, and to advance 600 for their voyage: while others were compelled to enter into the French marine ſervice. (Pp. 47, 48.) In this manner did Bonaparte, according to cuſtom, adhere to his Convention with the Malteſe!

We neither have room, nor is it of importance, to follow minutely the remainder of this publication. Britain, Europe, the whole world, are ſufficiently acquainted with the profeſſions and ſubſequent performances of the French anarchy; of Bonaparte, its chief agent, and of all the ſubordinate actors. They know that views the moſt alluring were thrown out, and that every ſpecies of miſery followed faſt behind. But we cannot quit this ſingular performance without one or two characteriſtic extracts.

On getting poſſeſſion of Malta, Bonaparte thinks only of the *acquiſition*, and not at all of the *means*. "We have," ſays he, writing to the Directory, "in the centre of the Mediterranean, the ſtrongeſt place in Europe, and it will coſt dear to any power who ſhall *diſlodge* us." The Conſul, though fortunate, is not infallible. We *have diſlodged* them, and it has *not* coſt us dear. The perſevering bravery of our troops regained, at an eaſy rate, what had been the prey of bribes and of treachery.

How well he can colour a defeat, and dreſs it in the garb of victory may be gathered from what he writes to the Directory on his ſhame-

ful repulſe from Acra. "I muſt have opened the trenches before each houſe, and have loſt more men than was convenient. Having reduced Acra to a heap of ruins, I ſhall repaſs the Deſert—my purpoſed object is obtained." (Letter to the Directory, Pp. 163, 164.) Was a diſgraceful repulſe by a handful of men the object of his march from Egypt?—His *pliability* in religious matters is truly admirable! Writing to his Pagan friends of the Directory, after the defeat of Aboukir, *Fate* appears to be the God of his idolatry. "It was the will of the *Fates*, in this inſtance, as well as in ſo many others, to prove that if they have given to us a great preponderance on the Continent, they have granted the empire of the ſea to our rivals." (P. 128.) But, no ſooner does it become convenient to adopt the religion of Mahomet, than he abandons the Fates, appears a ſtaunch Muſſulman, appeals to the Koran, and aſſumes the inſpired and prophetic character of the Arabian impoſtor. "Cadis, Cheykhs, Imams, &c. tell the people that we, as well as they, are true diſciples of Mahomet. Did not we deſtroy the Pope, who ſaid that war *muſt* be carried on againſt the followers of Mahomet? Did not we deſtroy the Knights of Malta, becauſe theſe madmen believed it was the will of God that they ſhould wage war with you?" (Proclamation at Alexandria, P. 234.) "Acquaint the people that, ever ſince the world exiſted, it was written that after having deſtroyed the enemies of Iſlamiſm, and having overthrown the Croſs, I ſhould come from the extremity of the Weſt to fulfil my miſſion. Let the people know that in the holy book the Koran, in more than twenty paſſages, what has happened was foretold, and what will happen is alſo announced. It is in my power to call each of you to an account for the moſt ſecret thoughts of his heart, for I know all things, even what you have entruſted to no one. The day will come when the world will be convinced that I act by orders from above, and that againſt me all human efforts will have no avail!" (Proclamation at Cairo. Pp. 247, 248.)

This ſhort review will ſufficiently inform our readers as to the nature of a publication, which, with equal impudence and folly, has iſſued from the preſs of Didot, under the reign of the Grand Conſul Bonaparte!

Memoires ſur l'Egypte, publiés pendant les Campagnes du Général Bonaparte, dans les Années VI. et VII. A Paris, de l'Imprimerie de P. Didot l'Aîné, An. VIII. Memoirs on Egypt, &c. 8vo. Pp. 411.

THE ſanguine temperament of Frenchmen makes them ſee the conception and execution of a plan in the ſame moment. Job, to expreſs the ſwiftneſs of the horſe, ſays, he "*ſwallows* the ground," ſo Frenchmen ſwallow every difficulty, every impoſſibility, and think every ſcheme realized as ſoon as it is conceived: This characteriſtic of the nation was never more conſpicuouſly exhibited than in the Expedition

dition to Egypt. So certain were they of lasting, of final success, that every thing relative to colonization, all that might be productive of a change in the habits and manners of the inhabitants, and in the face of the country, accompanied the formidable armament of Bonaparte. This bubble, blown up by national self-confidence, has been burst by the exertions of British valour; and it now only remains to them to say what they would have done, had not the battle of the Nile, and the surrender of Alexandria defeated their colonizing schemes: and to inform us of the discoveries they have made in the cradle of the arts and sciences. Of the former they are sufficiently lavish; of the latter they have hitherto produced nothing equal to the parade of means which was displayed at the outset. From the numbers of *Savans* of every description, of mathematicians, naturalists, physicians, geographers, poets, painters, artists of every kind, accompanying this philanthropic and philosophic army of regenerators, under the command of the *Grand Regenerator* Bonaparte, we should have expected much more than we here meet with in the present "*Memoires sur l'Egypte*," the result of the accumulated information and wisdom of a society formed under the auspices of the Consul. We had still a greater right to expect much novelty, as the French troops were masters of the country, and the Savans had therefore the means of examining every thing, without any of those impediments which the prejudices of the inhabitants had hitherto opposed to the examination of all modern travellers.

Whether Bonaparte's Institute of Egypt has added much to the knowledge of that country we were already in possession of, will be easily decided by every reader who is acquainted with the writings of former travellers into that country; after he shall have perused our short abstract of the work. The title should have been, instead of *Memoirs concerning Egypt*, *Memoirs of the French Institute in Egypt*; as there are parts of the work which bear no exclusive relation to that country.

The work consists of 34 articles, besides the arreté of Bonaparte for the formation of the Institute, the list of the members, and an abstract of the result of the sittings. It will not be expected that we should, in a publication of this kind, give an idea of the contents of each article. Our readers who are desirous of such minute information must have recourse to the work. We shall have done our duty in giving a general idea of the Memoirs. The greatest number of the articles are employed on natural philosophy, natural history, agriculture, and the commercial arts. Next in number succeed the articles on topography and geography. Two or three have medicine for their object. One, contains a translation of the first *sourat*, or chapter of the Koran; another, a translation of an Arabic ode on the conquest of Egypt by Bonaparte; and a third, a proposal for the establishment of a School of Design in Egypt.

In the first department we have mentioned, are to be found several curious facts, and some things which may be of general utility. As to what regards the second, we have been much disappointed, con-

ſidering the advantages the French had over former travellers. Their information has added very little to the knowledge already in our poſſeſſion. The Memoirs of Gen. Andréoſſy on the Lake Menzaleh, and the valleys of the *Lakes of Natron*, and of the *Dry River*, are by far the moſt ſatisfactory in the publication. The medical articles are of little or no importance, as they will convey nothing new to profeſſional men in Britain: except perhaps what is ſaid with reſpect to frictions with oil in the cure of the Plague. On this ſubject Deſgenettes, chief phyſician to the army of the Eaſt, has given a ſhort, plain and ſatisfactory memoir. We have to remark, however, that the efficacy of oil in this diſeaſe was already known in this country.* Of the ophthalmia, the prevailing diſeaſe of Egypt, nothing new is ſaid. By the accounts given, it does not appear to differ from that malady in this country; and the treatment of the French phyſicians ſeems to be much the ſame as that of the profeſſion here. The Arabic ode is a fulſome panegyric on Bonaparte, in a very mean ſtile of Eaſtern poetry: and the ſhort tranſlation from the Koran has nothing in itſelf worthy of remark; but it is worth while to tranſlate a paſſage from the proſe which accompanies it, as it is perfectly characteriſtic of the *Savans*, made choice of by Bonaparte. "The Koran, *like the Old and New Teſtament*, and the Vedas, contains principles of pure morality, blended with very ridiculous fictions, on which philoſophy could have thrown only an eye of pity, had it not at the ſame time conſidered that this mixture of truth and abſurdity aſſured the triumphs of the *Apoſtle of God!*" (Mahomet). Sprinklings of this philoſophiſm occur in various parts of the work. There is an article on thoſe portions of cultivated land, which appear like iſlands in the midſt of the deſert, known by the names of *Oaſis Magna*, *Oaſis Parva*, and the *Oaſis* of *Jupiter Ammon*. We turned to this article, in hopes that ſome adventurous Savan had penetrated into thoſe ſolitary regions, and that the public would at laſt obtain ſomething certain on the ſubject. But here the public, as we were, will be diſappointed. The *Memoire* contains nothing more than the accounts of Herodotus, Strabo, Ptolemy, and ſome modern writers; and though the ſituation of the diſtricts in queſtion is pretended to be aſcertained, it is only from information gathered from the vague reports of the inhabitants of Egypt.

It would have given us pleaſure to lay before our readers either part of Gen. Andreoſſi's *Memoire* on the Lake Menzaléh, or of his article on the Valley of the Lakes of Natron, and of the Dry River; but a part would not have been ſatisfactory, and the whole of either is too long for inſertion: beſides, without the accompanying plates, the extract could not have been ſo well underſtood. We ſhall therefore content ourſelves with preſenting the diſcourſe of Citizen Denon, an artiſt, giving an account of his excurſion into Upper Egypt. Though too many rhetorical flouriſhes appear in the ſpeech, and the orator diſplays much of that French enthuſiaſm which leads us

* Deſgenettes confeſſes, that the idea originated with Conſul Baldwin, who has already communicated it to the public.

to

to ſuſpect the veracity of the ſpeaker, yet he appears to have been active and diligent in his reſearches; and ſhould the number and importance of his deſigns be in the leaſt equal to what he gives us reaſon to expect, we ſhall not, *when they appear*, meet with that diſappointment which we have felt in peruſing the Memoirs now before us.

DISCOURSE OF CITIZEN DENON,

ON HIS RETURN FROM UPPER EGYPT.

"Citizen Preſident, you have informed me that the inſtitute expected from me an account of my tour into Upper Egypt, by reading to them, at their ſittings, the Journal which was to accompany the deſigns I had made. The deſire I have to comply with what the Inſtitute expects from me, will haſten the arrangement of the notes, the ſole deſign of which was to fix in my mind the variety of objects which every day offered themſelves to my curioſity: thinking that every thing muſt be an object of curioſity in a country ſo little known to Europe, and that, on my return, each perſon would demand of me an account of what he himſelf thought moſt worthy of enquiry.

"I have deſigned objects of every kind; and if here I am afraid of fatiguing thoſe to whom I ſhew the number of my productions, becauſe they are only imitations of what is every day before them, I ſhall perhaps reproach myſelf, when I return to France, for not having greatly added to their number; or, rather I ſhall lament that, from unfavourable circumſtances, I had neither the time nor opportunity of doing ſo. If my zeal ſnatched at every means which offered, I was aided and protected by the commander in chief, in whom the moſt enlarged conceptions do not exclude the minuteſt detail: from him I had every poſſible aſſiſtance. Knowing that the object I had in view was to viſit the monuments of antiquity in Upper Egypt, he ordered me to accompany the diviſion which marched to the conqueſt of that country. I found in Gen. Deſaix a man of learning, inquiſitive, and a friend to the arts; and from him I received every civility and attention which could be expected in our ſituation. With Gen. Béliard I experienced equality, friendſhip, and unceaſing kindneſs; the officers were cordial, and the ſoldiers of the 21ſt brigade did every thing in their power to oblige me. In ſhort, I became ſo much a part of the battalion which it compoſed, and whoſe quarters were uſually mine, that I might have forgotten, while with them, that I was carrying on war, or that war was not my occupation.

"Having to purſue an enemy always on horſeback, the movements of the diviſion were complicated and unexpected. Obliged to paſs rapidly over the moſt intereſting monuments, and to halt where there was nothing worthy of notice, if I ſometimes felt the fatigue of marches which, to me, produced nothing but diſappointment, I alſo found that it is often uſeful to take a ſketch of great maſſes before deſigning them in detail. Dazzled by the number of objects, it is only by reflexion that they claſs themſelves in the mind; the firſt impreſſions muſt be carefully preſerved; it is only in the abſence of what gave riſe to them that they can be analyſed, criticiſed, or adopted. I am likewiſe of opinion that the perſon who travels as an artiſt ſhould, on ſetting out, lay aſide all ſelf-love reſpecting his art: he ſhould conſider it is not what would make a fine drawing that he is to attend to, but the curioſity likely to be excited by the aſpect of the place to be repreſented. I have already been recompenſed for giving up this ſelf-love by the obliging curioſity which you have expreſſed, Citizen, in eagerly inſpecting the moſt inconſi-

derable ſketch in the immenſe number of drawings which I have brought with me: drawings which, for the moſt part were executed on my knee, or ſtanding, or even on horſeback; having never been able to finiſh one to my mind, nor even for a whole year had it in my power to procure a table ſufficiently ſteady to make uſe of a rule.

" It is then to anſwer your queſtions that I have made this multitude of drawings. They are often too ſmall, becauſe our marches were too precipitate to venture upon the details of objects, of which I wiſhed at leaſt to give you the general aſpect. In this manner I deſigned the maſs of the pyramids of *Sakkurah*, the ſite of which I paſſed in a gallop, to fix myſelf for a month in the mud hovels of *Benéçoùéf*. I employed that time in comparing the characters, in deſigning the forms and dreſſes of the different races which now inhabit Egypt, their manufactures, and the ſituation of their villages.

" I at laſt beheld the portico of *Hermopolis*; and the grand maſſes of its ruins gave me the firſt idea of the ſplendour of the coloſſal architecture of the Egyptians. Upon every rock of which this edifice is compoſed I think is ſtamped *poſterity, eternity.*

" Soon after *Denderah* (*Tentyris*) taught me that it is not in the Doric, Ionic, and Corinthian orders alone that we are to ſeek for the beauty of architecture, but that beauty every where exiſts where there is harmony of parts. The morning brought me to theſe edifices, and in the evening I tore myſelf from them agitated rather than ſatisfied. I had ſeen a hundred things, a thouſand had eſcaped me: I had entered for the firſt time into the repoſitories of the ſciences and the arts. I ſuſpected that I ſhould ſee nothing to excell this in Egypt, and twenty excurſions which I have ſince made to Denderah, have confirmed my ſuſpicions. The ſciences and the arts, united with good taſte, have decorated the temple of Iſis: aſtronomy, morality, and metaphyſics are here delineated, and theſe forms ornament the cielings, friezes, and baſes of the pillars with as much taſte and grace as our ſlight and inſignificant arabeſques decorate our *boudoirs.*

" Our army continued to advance. I muſt confeſs that I trembled a thouſand times leſt Mourâd, tired of flight, ſhould either ſurrender, or riſk a deciſive battle. I thought that the engagement of *Sambeùt* was about to be the cataſtrophe: but, in the midſt of the combat, Mourâd thought that the deſart would be more fatal to us than his arms; Deſaix beheld the opportunity of deſtroying him once more eſcape him; and my hopes of following Mourâd beyond the Tropic again revived.

" We advanced towards *Thebes*, Thebes, whoſe name alone filled the imagination with boundleſs recollections. As if afraid of its eſcaping me, I drew it from the utmoſt diſtance at which it was perceptible; and I thought I felt, during the delineation, that you would one day ſhare in the ſentiment which animated me. It was neceſſary to advance with rapidity, and I had ſcarcely diſcovered a monument of antiquity, when I was forced to quit it.

" In one place was ſeen a coloſſal ſtatue, which could only be meaſured by the eye, and by the aſtoniſhment which it occaſioned; to the right appeared mountains hollowed and ſculptured; on the left were ſeen temples, which, at the diſtance of more than a league, appeared themſelves rocks; beſides palaces, and other temples, from all which I was torn. I was mechanically led to ſearch for the *hundred gates* of Thebes; a poetical expreſſion, by which Homer purpoſed in one word to give us an idea of that ſuperb city, which loaded the ground with the weight of its porticos, and to the extent of which the breadth of Egypt was hardly ſufficient. Seven journies have not ſatisfied

fied the curiosity which this first excursion inspired; it was only in the fourth that I was able to reach the other bank of the river.

"Beyond this *Hermontis* would have appeared to me magnificent, had I not found it almost at the gates of *Thebes*.

"The temple of *Esuê*, the ancient *Latopolis*, appeared to me the perfection of Egyptian art, one of the finest productions of antiquity. That of *Edsoù*, or *Apollinopolis magna*, one of the greatest, the most entire, and best situated of all the monuments of Egypt: even in its present state, it still appears a fortress which commands the country.

"It was there that the fate of my travels was decided, and that we were irrecoverably obliged to march for *Syene* (Eçoûân). It was in this passage of the deserts that, for the first time, I felt the weight of years, which I had not considered when I undertook the expedition. My resolution, however, more than my strength, had carried me thus far. There, I quitted the army, to remain with the demi-brigade, who were stationed to confine Mourâd to the desart. Proud to find that my country had the same limits as the Roman empire, I triumphantly inhabited the quarters of the three cohorts, which had formerly defended them. During the 22 days that I remained at this celebrated place, I took possession of all which surrounded it. I pushed my conquests even to Nubia beyond *Philé*, a delicious island, the curiosities of which should no longer be in the possession of its savage inhabitants. Six journeys and five days of siege at last gave me entrance into the temples. Feeling the importance of bringing you acquainted with the place of my abode, with all the curiosities which it contained, and of the ideas which they might excite in your mind, I delineated even the rocks, and quarries of granite, from whence were dug the colossal figures, the obelisks, still more colossal, and the rocks covered with hieroglyphics. I wished to have offered to you the forms; the specimens of every thing interesting which they contain. Not being able to construct a map of the country, I have given a bird's-eye view of the entrance of the Nile into Egypt, where it pours its waters between those needles of granite, which seem to mark the boundaries of burning Ethiopia, and of a country of a happier temperament. Leaving for ever these disagreeable regions, I directed my course to the verdant *Elephantis*, the garden of the tropic. My enquiries after the antiquities which it contained were made with the utmost care, and I measured them all. It was with regret that I left this peaceful retreat, where my quiet occupations had restored me to health and strength.

"On the right bank of the Nile I found *Ombus*, the city of the crocodile, and of Juno Lucina; and *Coptos*, near which I was obliged to defend the riches which I had brought back, from the atrocious fanaticism of the Mekkyns.

"Established at *Qénê*, I accompanied those who traversed the desart to *Qosseir*,* in order to put a stop to the new emigrations from Arabia. I descried what might be called the crest of the mountains of *Mogatham*, I saw the sterile borders of the Red Sea, and I learned to know, and to revere that patient animal, which nature seems to have placed in that country, to

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* The names throughout are preserved as in the original. But it is to be observed that the French make sad work with all foreign names of men and place, e. g. *Quinte Curce*, *Tite Live*, &c. and here *Q* is introduced where we write *K*, or *C* hard.

correct

correct the fault* which she has committed in creating a desart. I returned to *Qênê*, from whence I successively revisited *Edfoû Esdê*, *Hermontis*, *Thebes*, *Denderah*, and a third time Edfoû and Thebes. Whenever the detachment was ordered to march, I constantly accompanied it; and if I often became a soldier from the love of antiquity, the complaisance of the soldiers frequently converted them into antiquaries. It was in these last journies that I visited the tombs of the kings, and that I was able, from those mysterious repositories, to form an idea of the Egyptian art of painting, of their arms, furniture, utensils, instruments of music, of their ceremonies, and of their triumphs. It is from the fruits of these last journies I can assert with confidence that the hieroglyphics sculptured on the walls were not the only books of that learned people. After having found on bass reliefs persons in the act of writing, I have likewise discovered that roll of *Papyrus*, that unique manuscript†, which has already become the object of your curiosity: frail rival of the pyramids, precious testimony of a preserving climate, monument respected by time, and which 40 ages place in the rank of the most ancient of books ‡!

"It is in these last excursions that I have endeavoured to complete my voluminous collection of hieroglyphic pictures. It was by thinking of you, citizen, and on all the learned men of Europe, that I was inspired with the courage to copy with the most scrupulous accuracy, pictures to me dry and unentertaining; of whose meaning I could be informed only by the assistance of your superior knowledge.

"On my return, citizen, loaded with the fruits of my labours, the weight of which daily increased, I forgot all my fatigues when I reflected that, having completed my works under your inspection, and aided by your advice, I should be able one day to present them as useful to my country, and an offering worthy of *you*."

Upon the whole, though the reader will not meet with all which the advantages possessed by the Institute of Egypt might lead him to expect, yet he will find entertainment, and some information in the present Memoirs.

It may, perhaps, be worth while to remark, that the members of the Egyptian Institute seem to suspect that their countrymen are not as yet perfectly masters of the *revolutionary* measures of *metres*, &c. as they have, for the most part, explained them by the equivalent old measures of *toises*, *feet* and *inches*.

Nouvel Equilibre politique à établir en Europe, ou mes idées sur les Conditions de la Paix Continentale a conclure. Par le C. Bertolio, Ex-Ambassadeur de la Republique Française, auprès de la Republique Romaine, &c. &c. A Paris, chez F. Buisson, Ann. IX. 8vo. Pp. 113. i. e. New Political Equilibrium for Europe, or my Ideas on the Conditions of a Continental Peace. 1801.

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* A striking instance of the insolent and blasphemous philosophy of France.

† We are left totally in the dark with respect to its contents.

‡ How has Mr. D. been able so accurately to ascertain the *longevity* of this most wonderful manuscript?

THIS

THIS Ex-Ambaſſador, having either directly or by implication, aſſumed as ſelf-evident truths, that there is *no liberty*, except in *republics*; that France not only had a *right* to quit her monarchical form; but, that ſhe had alſo a *right* to overturn every exiſting government in Europe; and to eſtabliſh as many republics as ſhe, in her wiſdom, deemed eſſential to her own proſperity and power; and *generally*, that ſhe has a *right* to ſeize, and to keep, or to dole out in a way the moſt advantageous to herſelf, kingdoms, principalities, and ſtates of every kind; comes forward with his political balance to weigh the intereſts of the various powers of Europe. It is no hard matter to determine which ſcale will, in his hands, kick the beam. We have ſaid that all theſe are aſſumed as axioms; and we believe that the impartial public will not be diſpoſed to controvert our ſtatement, when we ſhall have given a ſpecimen of what the writer has advanced as ſufficient and ſtable grounds for the conduct of France in this reſpect. The following is one inſtance out of many, where, from what he aſſumes as a *neceſſity*, he boldly infers a *right*. "The *glory* of France imperiouſly demanded that her territories ſhould have the ſame limits that they had *formerly*." P. 23. *Formerly*, Mr. Bertolio, is a moſt vague expreſſion, and may mean the limits of the empire of Charlemagne, or almoſt any limits that you, or the Grand Conſul, may claim for the *glory* of France. Beſides, do you think it is ſo very evident that the *glory* of France gives her a right to rob her neighbours of their property? But, to go on, "Beſides," ſays he, "an immenſe increaſe of territory, of inhabitants, and of riches appeared *neceſſary* to cloſe our yet bleeding wounds;" (Did they not ariſe from your own conduct?) "and to ſtamp upon our revolution a character of grandeur and utility, capable of reducing its moſt determined enemies to ſilence. It was a *grand and beautiful idea* to reunite to the *French Republic*, almoſt in its cradle, a great portion of the Germanic empire." (ib.) It appears then to Mr. B. for ſtates (at leaſt for France, as to other ſtates, the writer does not grant the ſame privilege) to entertain the thoughts of robbing their neighbours, is to have *grand* and *beautiful* ideas, and to realize theſe conceptions is to attain the ſummit of *glory*, at leaſt of *French* glory!

Setting out on this foundation, it is eaſy to conceive the kind of fabric that will be raiſed. Let us ſee then how this equilibriſt proceeds in balancing the political concerns of Europe? He divides this portion of the globe into two parts: north and ſouth: and pronounces his "*ſic volo, ſic jubeo*" in the following detail.—"If we would preſerve our republican form of government, we muſt oppoſe *new republics* to *ancient monarchies*.—In my ſyſtem, which is the *preſervative of republican France*, the north of Europe will remain monarchical; the ſouth muſt be republican. Geographers will divide this quarter of the world into two zones, one of which ſhall be ruled by *kings*, and the other have *free* conſtitutions" (P. 78). Here, and throughout the work, we have the falſe aſſumption, the jacobinical jargon of *freedom* applied excluſively to the government of *many*, and *deſpotiſm* to the ſupremacy of *one*. But, to proceed with the writer's plan.

plan. He inſiſts that the Rhine muſt be the boundary between France and Germany; and when it is objected to him that this arrangement will deprive many princes either in whole, or in part, of their principalities, and that therefore they muſt be indemnified; he aſſents to the juſtice of indemnification, but very cooly maintains that the indemnity muſt be ſought for not from France, who is the gainer, but from Germany, the loſer! Full of this idea, he proceeds to the extinction of the three eccleſiaſtical electorates. "The extinction of the electorates of Treves, Cologne, and Mentz, will facilitate the indemnities, which, otherwiſe, would be impracticable." (P. 69.) "The Margrave of Baden," he ſays, "has been attached to the French Republic from its firſt exiſtence; he has loſt conſiderably on the left bank of the Rhine, and therefore has claims on our gratitude." (P. 68.) After this it was to have been expected that Mr. Bertolio would have drawn his bill upon France for compenſation; but Mr. B. is too ſtaunch a French republican to be guilty of ſo much injuſtice. "It will be eaſy," ſays he, "to indemnify him by ſome abbeys in Swabia, and by the remains of the biſhoprics of Straſburgh and Spires." (ib.) The Stadtholder, he confeſſes, has, for many reaſons, a right to indemnification, "I therefore inveſt him with the territory and ſovereignty of the archbiſhopric of Saltzbourg." (P. 67.) But Germany has not, in the opinion of this political balancer, been as yet ſufficiently deranged and diſlocated; nor has he yet found wherewithall to indemnify individuals for the ravages of France. He, therefore, next caſts his eyes on the Imperial cities; condemns their governments to diſſolution, and divides their territories according to his will and pleaſure. But let us hear himſelf, for his manner is as extraordinary as his matter. "There are in ſome circles of the empire, imperial cities, calling themſelves *free*, whoſe abſurd governments have all the vices of a *vulgar* ariſtocracy, and are exceedingly burthenſome to the ſubjects. There would be no inconveniency in uniting theſe *caricaturas* of a republic to the neighbouring ſtates." (P. 70.) We will juſt remind this political drawcanſir that under theſe *vulgar* ariſtocracies the ſubjects are more free, and the communities at large more thriving than thoſe under the dominion of any of the other powers of Germany. But matter of fact is no barrier againſt the ſweeping current of republican theory. In this portion of the work, on the north of Europe, a great deal of the ſame kind occurs; but what we have already noticed will be ſatisfactory to our readers as to the *views* of the writer in that quarter.

"Let us," with the author, "quit Germany, and tranſport ourſelves to Italy." We ſhall ſee that over it he wields his pen with equal deſpotiſm. "Without being a profound politician, it is eaſy to ſee that if the houſe of Savoy remounts the throne of Piedmont, if Parma and Piacenza remain under a monarchical government, if a ſucceſſor of the Medici be re-eſtabliſhed in Florence, if the Pope ſhould again become the temporal ſovereign of the Roman ſtates, the Ciſalpine republic could not flatter itſelf with an exiſtence of ten years." (P. 75.) He adds, "That to render the preſervation of the

Ciſalpine

Ciſalpine republic problematical, would be doing an injury to its founder, *(Buonaparte)* making the victory of Maringo unproductive, and would drive all the Italian patriots (*jacobins*) to deſpair." (ib.) For theſe very cogent reaſons, for the glory of Bonaparte, and to pleaſe the Italian jacobins, he makes the following arrangement.—"I propoſe to draw a ſtraight line from Gaëta acroſs the Appenines to the Adriatic: all the reſt of Italy, except the ceſſions to the Auſtrians, and the kingdom of Naples, ſhall be republican," (Pp. 79, 80.) If he is aſked what is to become of the lawful Italian ſovereigns, the Ex-Ambaſſador is at no loſs how to diſpoſe of them. "The houſe of Savoy ſhall have the iſland of Sardinia:—it will then be more powerful than Humbert with the white hands, the petty count of Maurienne, was about nine or ten ages ago." (p. 83.) "What is to become of the Grand Duke?—The Grand Duke ſhall go and govern either the Veneſian or Poliſh territories, in the name of his brother the Emperour." (ib.) "Let ignorance and ſuperſtition adore the Grand Lama in the mountains of Tartary; and let the Biſhop of Rome, as to temporalities, become what he was in the firſt ages of Chriſtianity—let him continue to inhabit the Vatican, which ſhall be his property." (Pp. 81, 82.) "Ferdinand of Naples has abdicated his rights over that kingdom. He may continue to reign over fertile Sicily; for that he ought to be thankful. Dionyſius of Syracuſe had a harder fate." (p. 85.) "We owe ſomething to Spain, and her intereſts ſhould be conſidered. We ought not to alarm the other powers of Europe by diſplaying too great a maſs of republics. I therefore ſuffer Naples to remain under a monarchical government, and I give it the Infant of Parma for its king" (Pp. 85, 86.)

This deſtroyer of kingdoms and principalities next proceeds to form of his materials, which take any ſhape he pleaſes under his plaſtic hands, three republics; the Etruſco-Roman, the Ciſalpine and the Ligurian; which are to be called the United States of Italy, and to have an elective preſident and a congreſs, like the ſtates of America. Having completed his plan, Mr. B. dwells with complacency on the conſequences of his great work. "I think," ſays he, "that I behold in my plan the independance, the happineſs, and the glory of Italy, and the ſolid eſtabliſhment of the French, the Batavian and Helvetian republics." (p. 91.) A parent can diſcern beauties in his progeny, which are undiſcoverable by others. To every ſober thinking mind his plan preſents only the wide diſſemination of jacobiniſm, the moſt atrocious injuſtice, and the triumph of revolutionary France over religion, morals and liberty. But this writer ſeems to be one of the many who think that, provided France be aggrandiſed, the means are perfectly indifferent. Speaking of the infamous conduct of France towards Swiſſerland, he thinks it a ſufficient apology to ſay "That the ſafety of the French republic required that it (Swiſſerland) ſhould be placed upon a footing to ſerve as a barrier againſt the deſigns of her enemies." (p. 49.) He terms the ſcandalous invaſion of Egypt, beſonging to a neutral power, to an old ally, "a *glorious* enterpriſe;" (ib.), adding as a farther ſanction, that France, without it, would never have enjoyed the bleſſing of the Conſular government!

We had almoſt omitted two things which enter into this writer's plan. Inſtead of the three Eccleſiaſtical Electorates, which, in the French phraſeology, are to be *pulveriſed*, he creates four lay Electorates, for the houſes of Brunſwick Wolfenbuttel, Heſſe, Baden, and Naſſau Orange. The three former, no doubt, for their attachment to the revolutionary cauſe, and the latter, becauſe meaſures are to be kept with Pruſſia. Malta, too, which the bravery and perſeverance of our troops had torn from the predatory hands of France, he dooms to deſtruction. It is no longer, he pronounces, of any uſe. The ridiculous ideas to which it owed its conſequence are now paſt and gone, we no longer want this barrier againſt the Turks; and therefore—"I would have the fortifications of la Valette and of the City raiſed; I would fill up the ports in ſuch a manner that they ſhould not be capable of receiving ſhips of war, and I would declare the Malteſe free, and that they might live under ſuch laws as they might chuſe to adopt." (Pp. 107, 108.) When Buonaparte in his way to the attack of his Turkiſh *friends*, ſeized on this important place by the blackeſt treachery, he gave us a very different idea of its utility; writing to the Directory, he informed them that he had got poſſeſſion of the ſtrongeſt place in Europe, that it would be of the utmoſt ſervice to France, and that to diſpoſſeſs her would be found a difficulty for the united powers of the world. But it ſeems to be the political creed of France that nothing can be *uſeful* which ſhe does not poſſeſs, and that it muſt therefore be deſtroyed. We agree with this writer that the French "loſt nothing of their *glory*" when they yielded up Malta to the Engliſh. When the fleets of their country durſt not venture from their ports to relieve them, it was not *inglorious* to yield to famine, and a ſteady and perſevering foe; but we will tell him that, had France not previouſly loſt her *glory* by innumerable unjuſtifiable and infamous acts, ſhe would have loſt it, not by the *loſs*, but by the mean and treacherous *acquiſition*, of that place. This, however, he no doubt will deny; for, according to his idea of glory, and by the practice of revolutionary France, *her* glory appears to conſiſt in the acquiſition of power by the breach of every law divine and human. We juſt hint too that the Conſul muſt be mortified that his boaſted acquiſition, Malta, (however *uſeleſs*) ſhould have been loſt; and that this Ex-Ambaſſador muſt be no leſs chagrined at the unfulfillment of his prophecy: "the poſſeſſion of Egypt is aſſured to us." What a pity, for the ſake of his prophetic character, that he foreſaw not the ſurrender of Alexandria! He would have then proved to us as clear as the day that Malta and Egypt were equally *uſeleſs:* and have demonſtrated that as it is neceſſary to deſtroy Malta, it would be equally advantageous for Europe to annihilate Egypt, by turning the waters of the Nile into the Red Sea!

Before we quit this performance, it would be unjuſt not to give our readers an idea of the rhetorical powers of this deſtroyer of Kings and kingdoms; for, in France, oratory is the order of the day; and every ſcribbler, either from his own fund, or from that of others, pours forth an overwhelming deluge of tropes and figures. We remember that

that Sonnini, in his travels, trims up part of the funeral eulogium on the Marſhal Turenne, and accommodates it to the praiſes of his Angora Cat. In the preſent caſe, we believe, that the effuſions of the author are all his own. We ſhall give ſpecimens on two very oppoſite topics; the firſt is *adulatory*, the ſecond ſhews the writer's powers of *execration*. He thus addreſſes the Chief Conſul—"O thou! ſoul! and principal actor in that wonderful campaign!* Think not I mean to exhauſt myſelf in trite and inſipid praiſes. If thou ſhouldeſt chance to read this feeble production, thou wilt ſay I am praiſed as I wiſh to be: my actions! theſe are my true eulogium, and alone worthy of me. I have no need of fawning panegyriſts: the faithful page of hiſtory ſuffices for my glory." (P. 34.) Let us now ſee how well he can execrate.

"Should Ferdinand ever re-enter Naples; ſhould he ever re-eſtabliſh his bloody throne on the palpitating carcaſes of the ſons of liberty, ſacrificed to his fury, O Veſuvius! re-animate all thy fires, ſend forth thy burning aſhes, pour down in torrents thy flaming lava, exhauſt thy bowels, ſmother the tyrant, may he and his palace ſhare the fate of Herculaneum. After having ſo often devaſtated the beautiful country which you overlook, for once conſole it by avenging the wrongs of humanity." (P. 74.)

We now diſmiſs Mr. Bertolio—we have dwelt longer on his publication than either the merit or magnitude of the work required; but, it is of the higheſt importance to impreſs on the minds of our countrymen a true ſenſe of the boundleſs ambition of revolutionary France, and to bring them acquainted with the views and effrontery of her partizans.

Herbier Moral; i. e. *The Moral Herbal, or Collection of new Fables and other fugitive Pieces of Poetry; followed by a Collection of Romances for the Purpoſe of Education.* By Madame de Genlis. 8vo. 3 Livres. Maradin. Paris.

THIS work firſt appeared in Germany about the middle of the year 1800; but it was miſerably printed and ſo full of errors, that the author has been induced to publiſh a new edition, corrected and conſiderably enlarged. The collection is divided into three parts; 1. Fables. 2. Fugitive Poetry. 3. Romances. The moſt remarkable circumſtance in the fables is, that all the ſubjects of them are taken not from the hiſtory of animals, but from the vegetable world.

"The firſt (the hiſtory of animals) ſays Madame de G. neceſſarily preſents diſagreeable pictures which ought not to be ſubmitted to the inſpection of children. The wolf devouring the lamb, the vulture ſeizing the

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* Bonaparte's laſt campaign in Italy, when the battle of Maringo was gained by Deſſaix.

dove,

dove, the tyranny and cruelty of the lion, the ferocity of the tyger, all theſe preſent atrocious and diſguſting images, which are only fit for thoſe who have had the misfortune to live long among men!—Apologues derived from the vegetable kingdom only ſupply ſubjects in which no ſuch pictures are to be found; nevertheleſs flowers have a diſtinctive character, fixed eſpecially by their good or bad qualities. Theſe it is the buſineſs of the poet to underſtand, and to adapt the plan of his fiction to them; and he can draw from them contraſts as ſtriking, and moral conſequences as inſtructive, as from the inſtinct and manners of animals."

The ſocial verſes inſerted in this collection are few in number; and the third part, hiſtorical and moral romances, for the education of youth. The author very well obſerves that the grand art of education conſiſts in employing the time which it requires, in ſo uſeful a manner that not a moment may be loſt; that the hours for play, recreation, walking, and meals ought to be conſecrated to ſomething uſeful or inſtructive. It is in order to contribute her portion to the accompliſhment of this object, that ſhe has compoſed theſe romances which are almoſt all of them ſet to favourite tunes. It certainly will be admitted that it is better for children, if they ſing at all, to ſing a ſeries of hiſtorical facts, or moral anecdotes, which may make an uſeful impreſſion on their minds, than ſongs which have either no meaning at all, or elſe a very bad meaning.

Madame de Genlis certainly ſhines more in this kind of compoſition, than in any other, and we ſhall be glad to ſee other works of the ſame nature, which ſhe tells us, are in a ſtate of great forwardneſs for the preſs.—She will do well never to loſe ſight of the words in her preface:—

"I have but one object in view, that of being uſeful to children, from infancy to youth; and when I write for any other claſs of readers than thoſe of this intereſting age, it is an error of the imagination with which I reproach myſelf;—and I then quit a vocation to which my heart and my taſt erecall me."

Penſées. i. e. *Thoughts.* By J. P. J. A. D. L. 18mo. Pp. 130. Pougens. Paris.

THIS young thinker, not ſatisfied with imparting his firſt ideas to his mother, is reſolved to communicate them to his readers, that they may profit by them. There is nothing new in the hundred articles which the volume contains; and many of them are ridiculous from an affectation of acuteneſs where ſtupidity alone is apparent; while others are falſe, or trifling. For inſtance—

"The phyſician attending a ſick perſon reminds me of a child ſnuffing a candle.

"Fools are like ugly women; the more they dreſs the more diſguſting they are.

"There is a ſatyrical writer whoſe cutting, moroſe, and original ſtile, brings

brings to my imagination the *heavy* and ſymmetrical dance of a *civilized* bear.

" A jolly fellow obſerved—that whenever the name of Horace was mentioned he drank an additional glaſs.

" Metaphyſical reaſoning is in one reſpect like beer; firſt it is diſagreeable to the taſte; afterwards we become accuſtomed to it; and, at length, we cannot do without it.

" Between Charles the 9th and Diderot, there is only the power of difference!

" A man of wit is but a ſpeaking windmill.

" Prejudices are the foes of reaſon.

" Hope is a great lady, ſhe has none who ſeeks her favours. Alas! to whom does ſhe refuſe them?

" To youth, ſchool is the receptacle of every vice, and the paternal manſion the receptacle of every defect."

Surely this ingenious thinker might have told us, if youth are neither to be educated at home nor at ſchool, where they are to be educated. Theſe ſpecimens will ſuffice to convey an adequate idea of the book, which is *almoſt* ſtupid enough to be worthy the attention of our modern tranſlators. There is one axiom, however, of a different deſcription from thoſe which we have quoted, and which it is but fair to cite.

" To be governed by our equals is well; to be governed by our ſuperiors is better; but to be governed by our inferiors is pitiful."

What will Neapolone Buonaparte ſay to this doctrine, which ſeems to have in it " ſomething more than meets the ear."—Let the author beware of the *Temple!*

Gotthelf Fiſcher's Naturhiſtoriſche Fragmente; i. e. *Fragments of Natural Hiſtory.* By G. Viſcher, Profeſſor and Librarian to the Univerſity of Mentz. Vol. 1. 4to. Plates. Francfort on the Mein. 1801.

THE author of theſe fragments avows his object, in giving them to the publick, to be the promotion of the phyſiological ſcience of animals and vegetables, which ought to be founded entirely on obſervation and experience.

The firſt treatiſe is a diſcourſe which he delivered on the opening of his Courſe of Lectures on Natural Hiſtory. He takes a general and rapid, but, at the ſame time, a ſuccinct and agreeable view, of animated nature as ſpread over the whole extent of the globe; and, obſerves, that in order to obtain a true knowledge of this ſcience, we ought to ſtudy the internal ſtructure of animals and plants, the powers which put theſe organic machines in motion, and the effects which reſult from them. He then ſhews, in few words, the advantages which this phyſiological ſtudy is calculated to produce to agriculture and medicine; and he concludes by proving, that *unorganic* nature

alſo opens to the ſtudious naturaliſt, a vaſt field for uſeful diſcoveries, eſpecially in geological purſuits.

The ſecond treatiſe, on the method of comparative Anatomy and Phyſiology, is followed by remarks on a Literary Zootomic Rarity. The author prefers the comparative method to the monographic method; that is to ſay, that he deems that the method of obſerving a part, a function, or power of an animal, comparatively with other animals of the ſame genus, the ſame order, the ſame claſs, and even of all claſſes, more inſtructive and more conducive to the promotion of the ſcience, than that of conſidering an animal, by itſelf, deſcribing the organization of its different parts and functions, without comparing it with other animals. He gives a deſcription of the wood-cuts of the ſkeletons of animals, by *Teodoro Filippo di Liagno*, and concludes this memorial with ſome remarks on anatomical deſigns.

The third memorial contains ſome account of the Muſeum of Natural Hiſtory at Paris, and particularly on the Cabinet of Comparative Anatomy. The author gives a catalogue of the articles in this rich anatomical collection in the Muſeum, with literary and anatomical obſervations thereon. In the conſtruction of his catalogue he follows the ſyſtem adopted by Cuvier in his Elementary Treatiſe on the Natural Hiſtory of Animals.

The fourth memorial contains obſervations on the heads of apes, accompanied with plates repreſenting the different ſorts of apes. In this memorial, which forms a principal part of the volume, are ſome important remarks on the phyſiology of animals, and particularly of apes. The author minutely characterizes ſome ſpecies of the ape, which, although known, have never before been accurately deſcribed. Theſe are ſix in number.

In the fifth memorial we find ſome ingenious remarks on the nice diſtribution of the blood veſſels in the gills of fiſhes; but it is principally intereſting, becauſe it explains, at the ſame time, the chymical proceſs of reſpiration in fiſhes, and the intimate connection between the aerial bladder and the organs of reſpiration, and the liver of fiſhes. Of the deſigns which accompany this memorial, that which repreſents the injection of the gills of a pike, executed by Profeſſor Barth of Vienna, is moſt worthy the attention of the anatomiſt.

The ſixth memorial, on the exhaling veſſels of a new ſpecies of the *carthamus*, contains an obſervation, which the author propoſes to verify by further experiments, that theſe veſſels have a peculiar power of contraction. The ſpecies of the carthamus, on which he made his obſervation, is thus deſcribed. CARTHAMUS ARGENTEUS, *foliis ſeſſilibus anguſto-lanceolatis, ſpinis canis, munitis, mutuo aſcendentibus et deſcendentibus caule nitido albeſcenti.* (P. 243.)

The laſt memorial in this firſt volume gives an account of ſome palm-trees and fruit of palm-trees found, in a foſſile ſtate, in the mines of Liblars. This diſcovery was made by Faujas de Saint Fond,

Fond, to whom the author does juſtice for this fact which is extremely important to geology and to the natural hiſtory of the globe in general.

Miſere des Alpes, i. e. *Wretchedneſs of the Alps, or Effects of the French Revolution in Switzerland, obſerved in a Journey from Berne to the Canton of Underwald.* DATE OBOLUM HELVETIIS, 8vo. PP. 104. De Boffe, Dulau and Co. London. 1802.

THE writer of this intereſting Tract gives the following brief account of himſelf. "Belgium is my native country; my father was born in Switzerland, but ſettled near Bruxelles, where he left me a ſmall eſtate, on which I had always lived; 'twas from hence I ſet out to viſit the country of my anceſtors, which I had never yet ſeen." In purſuit of this plan he enters Switzerland, and after a philoſophical conference with the landlord of an inn at Interlachen, who had been in the army, and, during the courſe of a long life, had acquired that ſtoical apathy which looks with equal indifference on virtue and vice, and, by a deluſion of vanity but too natural to the human mind, imputes to pious reſignation what actually reſults from the coldneſs of age and the abſence of paſſion, proceeds to the formidable glaciers of the Grindelwald. On his road, however, he is induced, by the earneſt exhortations of his guide, in whoſe mind the miſeries of his country riſe ſuperior to every other conſideration, to ſettle at *Stanz*, with the charitable view to repair, as far as practicable, the horrible ravages committed there by the French.

Being hoſpitably received, on the recommendation of his guide, by the venerable paſtor of Grindelwald, our traveller, by his advice, abandons his purpoſe of ſeeking any further gratification of his curioſity, and reſolves on immediately repairing to Stanz to begin his work of charity.

The narrative, in itſelf highly intereſting, is injudiciouſly interſperſed with metaphyſical reflections and tedious deſcriptions, which tend to divert the attention from thoſe objects to which it ought chiefly to be confined.

In a converſation between our traveller and two Swiſs peaſants, one of the latter gives a faithful picture of Swiſs manners, and of the way in which the peaſantry paſſed their time, previous to the invaſion of their country by the revolutionary monſters of France. His comrade then exhibits a melancholy contraſt to this pleaſing portrait.

"Joſeph has told you what our life uſed to be; I will tell you what it is now. He has told you of our numerous herds and our rural pleaſures; of the plenty which reigned in our houſes and our huts, and our feaſts at the Inn. Theſe are all paſt, like the ſtories told us by our fathers. The war has ſtripped us of every thing.

"Before the French came here, no enemy had ever penetrated into our mountains. Formerly, we uſed to leave theſe mountains ourſelves, to fly

to the aſſiſtance of our allies. After we acknowledged the ſovereignty of the Berneſe, they never had more faithful ſubjects than us; and in theſe later times we remained faithful to them, after they had proved traitors to themſelves. The Bernese were ſubdued; but the enemy had not yet dared to attack us in the Haſli, where we were in arms to defend the treaſure which the ſtate had entruſted to our care. But 'twas God who erſt gave us victory; 'twas he now permitted our defeat; 'twas he who excited againſt us our old friends, in order to puniſh us for having ſold our ſervices to other nations. The French began by murdering our brethren at Paris; and they finiſhed by maſſacreing us on the very tops of our mountains. All that our fathers had earned with their blood, in France, in the courſe of ages, the French recovered in a ſingle day, by ſhedding our blood. The accumulated fruits of our labour became their prey at the ſame time. Our money, our arms, our goods, our flocks, we were obliged to give up all to them.

"These houſes, formerly ſo warm and comfortable, which Joſeph ſpoke of with ſo much pleaſure, are not yet repaired. The wind rushes in on all ſides, and water freezes in winter by the fire-ſide; for we cut down no more wood than we ſell; we no longer lay up a ſtock of any thing; the family that has the means of ſubſiſtence for a week thinks itſelf rich. Silence has replaced thoſe ſongs of joy which enliven d our labours, and is only interrupted by the communication of each other's alarms and ſorrows. You ſee the laſt rags of the clothes which ſcreened us from the cold. Our mountains are ſtill beautiful; the ſun has the ſame power to melt the ſnow and to make the graſs grow, but we have no more herds and flocks to graze it. The *chalet*,* unroofed by the wind will ſoon have nothing left but its pillars; lovers are afraid of meeting there: no more marriages! the inn is ſtill the rendezvous of travellers, but no longer the ſcene of ruſtic gaiety. We were as happy as the Bailli; now the Bailli, driven from his home, is as unhappy as we; and the deſerted manſion is colder than the cottage, becauſe it is larger.

"A few cows ſcattered along the foot of the mountain are the only relics of thoſe numerous herds which enabled us to live in plenty. We bleſs God for having preſerved them. Alas! their number daily diminiſhes; they are taken away from us, one by one, to feed the French ſoldiers. Already do we foreſee the period at which our families will be deprived of this, their laſt reſource. In a ſhort time, we ſhall ſee our old men, unleſs God, in his grace, ſhould call them to himſelf, periſh with hunger like our neighbours in the Underwald, and in the Valais; or, if they can muſter up ſufficient reſolution, leave the country, like the inhabitants of Glaris, and bid us an eternal adieu. We, who are more robuſt, ſhall ſtill find a ſubſiſtence in theſe woods, which the French will not take the trouble to deſtroy. They ſerve to make boats for the Rhine; we cut down the timber and float it down the Aar, which will always continue to flow."

This is a faint outline of the *general* miſery which the enlightened and philanthropic philoſophers of France have ſpread over the face of

* A wooden building erected in the mountains for the uſe of the peaſants who reſide there during the ſummer months, with their flocks and herds.

this

this once happy land. We shall next adduce an instance of particular wretchedness occasioned by these regenerators of the human race. It is related by the venerable Rector of Grindelwald; the scene of it is his own parsonage-house; the objects of it are himself and family.

"It is sufficient to inform you that the early years of my life were devoted to study, to love, and to friendship; and those which succeeded were divided between domestic duties and the sacred functions of my office. But even amidst these peaceful enjoyments the noon of life did not pass without a mixture of troubles. Crossed by fortune, and the severity of parents, the passion which I had conceived for a young lady of honour had nearly reduced me to despair."

This lady, however, through the mediation of a friend, became the Rector's wife, and, at her death, left him an only daughter. Another young lady, an orphan, whom he had adopted, also lived with him, and was treated as his own child.

"Our cruel robbers did not come as enemies into this valley. They brought with them the devastation of war without its banners. After the completion of the conquest of Switzerland, a croud of strangers came from Berne and Underwald, and over the mountains of the Valais, to visit our glaciers. Licentiousness almost always marked their conduct while they remained here, and they as invariably left confusion behind them. A company of young officers came to my house, and claimed the rights of hospitality. By their noisy mirth, their insolent looks, and their licentious language and manners, you would have taken them, but for their uniform, for a parcel of collegians in the time of vacation. I received them with cordiality and offered them the best fare that my house afforded. My daughter who had been lately married was in a very advanced state of pregnancy; and I had the precaution to spare her and her companion the mortification of being present in such a noisy company, by sending them into a distant apartment under the protection of my son-in-law. My guests, however, having caught a glimpse of them, pressed me to call them back; and testified some strong symptoms of ill humour at my refusal, which, however, soon gave way to their desire to proceed to the mountains. They were going to leave me, and were about to ascend the Glacier without a guide. I assured them that such an attempt would infallibly cost them their lives, and insisted on accompanying them myself. They gave me a thousand thanks, and promised, in return, to render me every service in their power."

After being exposed to infinite danger, from a storm, which suddenly came on, the party were obliged to relinquish their enterprise, and returned with the Rector to his house.

"The tempest was on the point of bursting over our heads, when we entered my habitation. My daughter, her husband, and her friend, alarmed at our absence, hastened to congratulate me on my safe return. My young guests, consoled for their disappointment by the sight of them, insisted in being considered as part of the family; we all assembled round the fire, on which a fresh supply of wood had been put to dry our clothes. As they became warm, their gaiety returned. "Comrades," said one of them,

" we ſhall have changed the ſnows of the Glacier for the fires of love; the fatigues of curioſity for the labours of voluptuouſneſs; the perils of the precipice for the dangers of rivalſhip." Aſtoniſhed and confounded at this exclamation, and the language which enſued, I made a ſign to the two ladies to retire. My daughter accordingly roſe, and no attempt was made to detain her. It was not her virtue that was threatened by horrible deſires. All her beauties were of the mind and the heart; and her graces, effaced by the temporary change of her form, had almoſt loſt the power of ſympathy; but, at her ſide, full of health and beauty, ſat her youthful companion, freſh, glowing, like a tulip ready to expand at the firſt rays of the ſun. Maria (that was her name) alſo attempted to leave the room; but ſhe was ſtopped by a rude hand, while an inſolent voice ordered her to remain where ſhe was; timid and fearful of violence, ſhe obeyed; and my daughter returned, that ſhe might not be left without a companion of her own ſex. You might then have ſeen the ſtrongeſt marks of uneaſineſs variouſly expreſſed in the faces of the huſband, the wife, the father, and the friend; in that of the ignorant virgin whoſe *preſentiments* ſupplied the want of foreſight. In endeavouring to calm our gueſts, we laboured in vain againſt the difficulty of ſteering a middle courſe between irritation and encouragement: the women were, of courſe, ſilent, while my ſon-in-law and I endeavoured to convince them by arguments, of the impropriety of their conduct; and to deter them by perſuaſions from the accompliſhment of their deſigns. But all our prayers and arguments were thrown away. The barbarians either diſdained to liſten to us, or anſwered us with brutal threats. Their converſation was one continued ſtrain of impiety, obſcenity, coarſe witticiſms, and atrocious maxims; and from licentiouſneſs of words they were about to proceed to licentiouſneſs of action; and all doubts as to their intentions were diſpelled. Alarmed, beyond meaſure, I threw myſelf between them and their prey. I exclaimed, " Eſcape, my children; run out of the houſe; take refuge beneath the obſcurity of the tempeſt; the fires of heaven will not hurt, but guide you." " No," replied the man who had firſt excited my fears; " they ſhall not leave us." This young man, whoſe effeminate appearance would have led one to ſuppoſe, that he had only embraced the profeſſion of arms as an amuſement, ſuddenly changed his look, and, burſting into a violent paſſion, aſſumed the threatening look and martial air of a ferocious ſoldier; with one hand he put his cap on his head, and with the other he drew his large ſabre; glowing with rage he placed himſelf before one door; while one of his comrades guarded the other. Thus incloſed we all crouded together, while the unhappy Maria took refuge in the midſt of us, in order to elude the looks of her purſuers. The moſt furious of them endeavoured to ſeize her; I threw myſelf at his knees in the hope of ſtopping him. " Ah?" ſaid I, " have you no ſiſter! and do you think that the flames of war will never reach your home?" I repreſented to him the terrible outrage which he was about to commit on religion and on nature; but he only anſwered me with a repetition of his blaſphemy. My grey hairs were torn up by the roots; and I was daſhed againſt the wall. My daughter, in an agony of fear, embraced her huſband to prevent him from expoſing himſelf to a ſimilar treatment. The victim was on the point of being ſacrificed, when becoming the ſubject of a horrid diſpute, ſhe ſaw a chance of eſcaping. But her error was too ſoon diſpelled; the diſpute was ſettled by a monſtrous compromiſe, the effect of which became immediately perceptible. Seeing the monſter

monſter on the point of accompliſhing his diabolical purpoſe, my ſon in-law tore himſelf from the arms of his wife and flew to the defence of Maria. Unarmed and alone, he threw himſelf into the amidſt of her aſſailants, but he was immediately ſurrounded, overpowered, and dangerouſly wounded. As he was ſtaggering, one of the wretches, who had been poſted as a centinel at the door, more ferocious than the reſt, drew a piſtol from his belt and fired, at the riſk of killing one of his comrades. The ball, however, paſſed us all. My ſon-in-law, recovering ſome portion of his ſtrength, renewed the fight; the blood flowed in ſtreams, and he fell dead on the floor, while I was unable to afford him aſſiſtance. Excited by the cries of his wife, I had, indeed, made a deſperate attempt to extricate him from the hands of his aſſaſſins, and had nearly diverted their rage from him to me, when the ſituation of my daughter rendered me inſenſible to every other object around me, and I caught her in my arms, as ſhe was falling, ſeized with convulſions, and with the pains of premature parturition! But what words can deſcribe the multiplied events which ſucceeded each other at this fatal moment? The conflict of the elements was ſuch as to juſtify the belief that all phyſical and moral nature was in a ſtate of ſubverſion. An unuſual darkneſs had overpowered the earth; and the crime was conſummated amidſt uninterrupted flaſhes of the moſt vivid lightning and ſucceſſive peals of thunder. I endeavoured to convey my daughter to her chamber, but my ſtrength failed me. I then tried to drag her along, but ſhe was unable to ſecond my efforts. I ſought at leaſt to ſcreen her ſight from the horrid ſcenes now paſſing in the room, and, by preſſing her to my boſom and covering her with my coat, to protect her againſt the cold; but here again I failed. The ſtorm began to rage with redoubled violence; the wind roared; the walls of the houſe ſhook; the roof was carried away; the beams fell in; and, through the ſhattered cieling of the room, the rain poured down in torrents, and mixed with the blood of my murdered ſon. Notwithſtanding all my cares my daughter was ſoon wet to the ſkin, and expoſed, nearly naked, to all the inclemency of the elements;—our laſt ſeparation ſeemed like a return to Chaos. Alas! I did not give her my benediction! I did not receive her laſt adieus! ſhe ſeveral times endeavoured to ſpeak, but the words died upon her lips; her hands ſtiffened round my neck, but wanted ſtrength to preſs me. The pulſations of her heart had almoſt ceaſed; her lips quivered with the ſhudder of death; and I thought her gone for ever; when ſuddenly ſhe became ſtrongly convulſed, and, before ſhe yielded up her own life, gave life to another. I was compelled, by the neceſſity of the caſe, to act as her midwife; I received from her a grandſon; whoſe firſt ſighs were mingled with the laſt ſighs of his mother; I folded in my arms a lifeleſs body, and an infant who was about to become lifeleſs?—Aſk me not what I then did; I was immerged in a kind of ſtupor which deprived me of utterance, and rendered me inſenſible of the whole extent of my loſs. How long I remained in this ſituation, I cannot ſay; I only know, that when I recovered my ſenſes and my power of thinking, the day had become ſerene, all nature was calm again, and an univerſal ſilence prevailed! Good God! what a calm! what a ſilence! what objects did the day exhibit to my ſight! Figure to yourſelf death in its various ſhapes; animation ſuſpended in various ways; a confuſion of ruins and dead bodies; here and there broken beams, ſhattered furniture, arms, and accoutrements, ſcattered about; puddles of blood

on the floor, and walls ſtained with human gore. In one place lay two of the officers beneath the ruins of that roof, the hoſpitality of which they had ſo ſcandalouſly violated; their bruiſed faces ſtill exhibited the tranquil features of youth. In another part were ſome of their comrades, more guilty, doubtleſs, than themſelves, ſunk in the lethargy of crime, with every ferocious paſſion painted on their countenances. My young ward, their tender victim, lay ſenſeleſs on the floor, like the fair lily, which, bruiſed by ſome raſh hand, has juſt loſt all its ſweetneſs, all its luſtre, and only lives to languiſh. Near her lay a dead body half covered with ruins and with water, hideous with gaping and livid wounds, the head black and bloody, ſo horribly disfigured as not to be cognizable;—'twas my ſon-in-law. An old female ſervant, the faithful guardian of his infancy, knelt by his ſide, with her hands claſped together, and her eyes motionleſs, like an inanimate block of marble. For my part, I was ſo abſorbed in the contemplation of my own perſonal diſaſter, that I became dead to all ſenſe of pity and indignation, and could neither deplore my loſs nor take the neceſſary precautions for the preſervation of the new-born infant. Preſſing in my arms the mother and the child, as if I could reſtore life to the one and impart warmth to the other; my attention was fixed on theſe objects excluſively, and I was unable to form any reſolution. My daughter ſtill lay upon me without colour or motion, in the ſame attitude in which ſhe had breathed her laſt. Her child ſoon followed her to the realms of eternal bliſs.

"This houſe long reſounded with the accents of my grief, now unreſtrained by fear, and acknowledging no bounds. One moment, calling on my daughter and her child; another, loading with reproaches, the authors of their death; my cries awoke the criminals whom conſcience had failed to diſturb. Before they ſtirred, they remained ſome time ſpeechleſs, like men juſt recovered from a ſtate of intoxication, ſtaring wildly around them, and endeavouring to recall the objects to their recollection; poſſibly they were alarmed or aſtoniſhed at the enormity of their crimes. At length they roſe, and one of them, taking up his arms, came up to me with threatening words and geſtures;—but another checked him, by ſaying—"What would you do? Let the old man complain as much as he likes; we have paid him beforehand. Beſides, why ſhould we liſten to him? Let us leave this houſe which has no longer any thing remaining in it which can tempt us to prolong our ſtay. Come along?" Accordingly, they all went away, but one, who was in a ſound ſleep. The ſight of him proved the moſt dangerous of all my trials. A drawn ſabre lay at his ſide. Vengeance animated my heart, and, blinded by rage, I thought myſelf the appointed inſtrument of juſtice. I ſeized the weapon and was on the point of ſending the culprit to the regions of darkneſs. Fortunately Providence interpoſed, and I thought theſe words ſounded in my ear—*Do you not remember that you daily preach, in my name, forgiveneſs of offences? Be then the firſt to pardon. The ſword of juſtice belongs not to the prieſthood.* I remained motionleſs, and the ſabre fell from my hands. But I took it up again; and paſſion made a long reſiſtance. Happily, however, religion triumphed; and let it not be ſaid that its precepts can only be followed by courageous minds; it is their ſeverity, on the contrary, which conſtitutes the ſupport of the weak. That I might not relapſe, I awakened the ſoldier by telling him that his comrades were waiting for him.—He thanked me and departed."

Some

Some of these monsters, we are told, executed their project of visiting the Glaciers, the day after their departure from this scene of horror. Here, the vengeance of heaven pursued them, and several of them perished in the vast fissures of the mountains. On such a narrative, which, we are assured, is literally true, it is impossible to comment. No language can afford terms for the expression of those feelings which its perusal must necessarily excite in every bosom which is not steeled by *philosophism*, and callous to every impulse of humanity. Let it be recollected, however, that men like these, were the conquerors of Italy, the plunderers of Egypt, the law-givers of the continent!—Let it be remembered, also, that the man who now holds the reins of power in the land which gave birth to these miscreants, is the same who first threatened Switzerland, on his passage through that country to Rastadt, with the devastations and misery which it afterwards experienced;—that *he* trained to murder these ferocious hordes of animals who have nothing human about them but their form; and set, himself, first in Italy and then in Egypt, the example of deeds as atrocious as that here recorded, which makes the blood curdle and the heart revolt with horror and disgust. If amidst the infirmities of his body, his mind have not yet lost the faculty of recollection; if his conscience, worn by long use, still retain any portion of that power which providence assigns for the punishment of tyrants who are *above*, and of wretches who are *below*, the law, let him reflect on these deeds! Neither to *them*, nor to *him*, shall we seek to apply characteristic terms of reprobation; they both rise superior to language; they baffle its efforts and defy its power. But we will, most earnestly, exhort him to reflect, ere dissolution anticipate repentance, to repair, as far as in him lies, the multitudinous evils which he has occasioned; to remember that he has a long account to settle, and but a short time allotted for the purpose; that young in years, but old in iniquity; freed from restraints, but loaded with crimes; rising above his superiors, but sinking beneath disease; there is one awaits him whose vigilance he cannot elude, whose power he cannot resist, whose mandate he must obey! Let him, then, fervently appeal to the throne of mercy for forgiveness, ere it be too late; let him repent and reform, ere the yawning grave receive his body; and the soul, rejecting the covenanted mercy of its Creator, be plunged into everlasting perdition! If his minister plenipotentiary will translate this short passage for the use of his master, he will render him a much greater service, than by pampering his pride and satiating his ambition.

We have to apologise to our readers for this digression, which, as they will easily perceive, naturally rose out of the subject. The stile of the Tract before us is by no means suited to the subject of the narrative, which loses much of its force from the want of that simplicity which it so peculiarly requires. It is interspersed with a great deal of *verbiage*, much useless declamation and much meretricious ornament, all of which are woefully misplaced, and tend to destroy perspicuity.

perſpicuity. Indeed, without taking very great liberties with the author's language, we ſhould have been totally unable to convey any tolerable idea of his ſenſe in the paſſages which we have extracted. As there is to be a ſecond part of the book, we hope this defect will there be remedied; and as it is publiſhed for the benefit of the plundered inhabitants of Switzerland, we truſt its circulation will he extenſive. It is, indeed, a highly intereſting publication, deſerving of general attention.

Memoires de Henry Louis Lekain, &c. i. e. Memoirs of Henry Louis Le Kain, publiſhed by his eldeſt ſon; with his portrait, engraved by Roguay, from a Painting of Lenoir; to which is added an original Correſpondence with Voltaire, Garrick, Colardeau, Lebrun, &c. 8vo. Pp. 138. Colnet, Paris. De Boffe, Gerard-ſtreet, London.

THESE Memoirs, preceded by a ſhort introduction from the editor, are rather a collection of manuſcripts and letters found in his father's cabinet, than a regular work, having for its object to mark the character and to appreciate the talents of this great actor, who was juſtly termed, the Roſcius of France. The ſhort biographical ſketch (improperly termed an *eulogy*) at the beginning of the volume, extracted from the French Mercury, affording the greateſt portion of information reſpecting Le Kain, and being, indeed, the only part of the book which can with propriety be extracted, we ſhall tranſlate it, for the amuſement of our readers.

"Henry Louis Le Kain was born at Paris in the year 1729. His parents, who were goldſmiths and cutlers, gave him a good education, and intended to bring him up in their own line of buſineſs. In one branch of that buſineſs, the fabrication of ſurgical inſtruments, young Le Kain particularly excelled; and his reputation was already eſtabliſhed, when his taſte for theatrical amuſements, and the imperious inſtinct of talent made him neglect his profeſſion, to ſtudy and perform the principal parts in tragedy. He was introduced to M. de Voltaire, who, at that time, had a private theatre in the Rue Traverſiere, where he cauſed his own new pieces to be performed before they were brought out at the regular theatres. Here Le Kain firſt appeared, and Voltaire immediately deſcried in him the germs of thoſe talents which were afterwards unfolded to the delight and aſtoniſhment of all France. He accordingly gave him leſſons himſelf, aſſigned him an apartment in his own houſe, and made him forſake his profeſſion in order to devote his whole time to dramatic ſtudies and purſuits. Le Kain played ſucceſſively the parts of *Seide* and *Mahomet*; his maſter was aſtoniſhed at the juſtneſs of his conceptions and the ſtrength and vigour of his execution; and the impreſſive manner in which he delivered the following words in Mahomet—"Il eſt donc des remords!"—ſo tranſported Voltaire, that he was unable to contain himſelf; and the actor afterwards declared, that he had never felt the force of a ſentiment more ſtrongly.—At length he made his *debut* * (on Sept. 14, 1750,) at the

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* A *debut* does not ſignify merely the *firſt* appearance of an actor; it was always cuſtomary, under the monarchy, for a theatrical candidate, who aſpired to

the Comedie Francaiſe firſt in the character of Titus in Brutus, and then in that of Seide in Mahomet.

"Le Kain had received from nature an unprepoſſeſſing countenance, a harſh and hollow voice, and a clumſy figure; and ſhe ſeemed to have raiſed up the greateſt obſtacles in the way of his ſucceſs. But art, by developing the ſentiments of his heart, animating his perſon, dictating the moſt ſtriking attitudes, ſtrengthening his voice, and giving to all his motions the grand characteriſtics of paſſion, ſo far ſubdued the tyranny of nature, as to extort, from the beauties who frequented the theatre, in ſpite of themſelves, the flattering exclamation—"how handſome he is!" In fact, in the parts of *Oroſmanes, Tancred, Mahomet, Gengiſkan, Bayard, &c.*; he ſeemed to riſe ſuperior to nature; eclipſed every object around him; and fixed the looks and the attention of the audience. But nature was not the only enemy which Le Kain had to ſubdue; he had to encounter the attacks of envy, the intrigues of the *Foyer* †, and of the faſhionable world, and the haſty judgment of the frivolous; while his only ſupport was the *pit*, by which he was conſiderably admired and applauded. His *debut* laſted ſeventeen months, and

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to the honour of being admitted as one of *his majeſty's performers*, to perfom for ſome length of time before he was received, in order that the court and the public might have a fair opportunity for eſtimating his talents; this period of trial (which was ſometimes very long) was called his *debut*;—a word improperly uſed, (like too many other French words) by the Engliſh, who apply it excluſively to the firſt appearance of a performer. *Rev.*

* The *Foyer* is a room in the French theatres, to which, between the acts and after the play, the critics and wits of the day repair to converſe on dramatic ſubjects, and to deliver their opinions on the merits of the piece and the abilities of the actors. Though amidſt ſuch an aſſemblage, envy, hatred, and malice, were, no doubt, at times, diſcernible; yet much real information, much ſound criticiſm, and much dramatic taſte, were frequently diſplayed in theſe literary circles.—Alas! to what a different purpoſe are the *foyers* of our London theatres devoted! *There* the lover of the drama, inſtead of finding means for the acquiſition of knowledge, and the correction of taſte, ſees nothing but lures to debauchery and incentives to vice;—inſtead of rational converſation calculated to improve his judgment and inform his mind; his ears are aſſailed by licentious jeſts and obſcene remarks, tending to inflame his paſſions and to corrupt his morals; and inſtead of judicious critics and men of literature, he meets with ſhameleſs proſtitutes, diſplaying their charms as in the *ſhew-room* of a brothel, and diſſolute young men, of *every* rank, in the dreſs and with the manners of the loweſt of the vulgar, indulging themſelves in looſe converſation, and indecent conduct, the toleration of which is a diſgrace to the country!—To ſuch a paſs, indeed, has this ſcandalous profligacy arrived, that, without the application of a ſpeedy and effectual remedy, the decent and virtuous part of the community will ſoon be wholly excluded from our theatres. There cannot be a doubt that obſcene diſcourſe and indecent behaviour in a public theatre, is ſuch an offence *contra bonos mores*, as conſtitutes a miſdemeanour, and ſubjects the offender to an indictment. It is much to be wiſhed, then, that ſome public-ſpirited moraliſt would ſtand forward on the occaſion, and bring to condign puniſhment ſome of theſe profligate violaters of public decency!

every

every thing ſanctioned the ſuppoſition that he would be diſgraced, when he went to play the part of *Oroſmanes* before the court. Louis XV. had even been prejudiced againſt him; but that monarch, who had a good deal of knowledge, a correct judgment, and a natural taſte which nothing could corrupt, appeared aſtoniſhed that the talents of Le Kain ſhould have been ſo groſsly depreciated, and ſaid —" *he made me weep who ſcarcely ever weep.*"— Theſe words were ſufficient, and Le Kain was accordingly admitted. The French theatre, at that time, poſſeſſed, as tragedians, Dumeſnil, Gauſſin, Clairon, Sarraſin, Lanoüe, &c.; and preſented, in ſhort, ſuch a combination of eminent talents as we can ſcarcely hope to ſee again. Theſe ſerved to form the judgment of Le Kain, and enabled him to unite in himſelf all the perfections of which he was then a witneſs, and of which he afterwards became the preſerver or the model. It is well known that Le Kain and Mademoiſelle Clairon laid aſide the ridiculous dreſſes which the old actors had been accuſtomed to uſe, in order to adopt ſuch as were ſuited to the characters which they repreſented;—and they were the firſt who introduced this ſalutary reform on the French ſtage. Le Kain drew himſelf the patterns of the dreſſes which he wiſhed to have, and he ſpared no expence to render them as magnificent as was conſiſtent with propriety, and that, at a time, when his ſalary was but moderate. He paid equal attention to every other part of his profeſſion; nothing, however trifling, eſcaped his notice, and no actor was ever a more perfect maſter of the ſtage. He had alſo acquired a deep knowledge of hiſtory, literature, and of every thing connected with his dramatic purſuits. He was paſſionately fond of poetry, and no one recited verſes better than he did;—he never took liberties with his author, nor became inattentive to the minutiæ of his parts, in order to render their grander features more prominent and ſtriking. In private life Le Kain diſplayed great ſimplicity of manners;—much knowledge that was foreign from his profeſſional ſtudies;—a ſolid underſtanding, wit, and ſometimes gaiety, although he was generally of a ſerious and melancholy caſt of mind. Nobody ſaw in him the actor; for he was always the very perſon he repreſented. The laſt part he performed (eight days before his death), was that of *Vendome* in *Adelaïde Duguesclin*. When he went to the Green Room, he ſaid that he felt an ardour which he had never before experienced, and that he hoped he ſhould play his part well. In fact he ſeemed to ſurpaſs all his former exertions; the audience were loſt in aſtoniſhment and rapture, and he was himſelf more ſatisfied with his performance than was uſually the caſe with him.

" This great actor is ſaid to have been guilty of ſome acts of imprudence which injured his health, and he was, in conſequence, ſeized with an inflammatory fever which, in four days, brought him to the grave. He ſaw death approach without alarm; and reſigned himſelf, with confidence, to the advice of ſome prudent friends who attended him in his laſt moments. He died on the 8th of February, 1778."

LE KAIN'S EPITAPH.

" Il n'eſt donc plus de cothurne aujourdhui——
Ci-git Le kain, Melpomene avec lui."

The anecdotes diſperſed through the letters and other papers contained in this volume, are neither numerous nor intereſting, excepting to the perſonal friends of Le Kain. Thoſe reſpecting Voltaire, however,

ever, are the moſt numerous; his intimacy with whom occaſioned a frequent correſpondence between them, and, both in the letters and in Le Kain's "Statement of Facts," ſuch vanity, arrogance, and petulence, are diſplayed on the part of the *philoſophiſt* of Fernay, as to raiſe in the mind a mixed ſentiment of contempt and diſguſt. Voltaire frequently expreſſed his admiration of Crebillon; but always declared that he could never forgive him for having withheld his approbation from the tragedy of *Mahomet*, which was written by Voltaire himſelf. Another inſtance of his vanity is related by Le Kain.—Voltaire was preſent during the firſt repreſentation of his own tragedy of *Oreſtes*; and, after a great ſtruggle between the contents and mal-contents, the former prevailed, when the author, in a tranſport of joy, with one-half of his body out of the box, exclaimed "*Applaud brave Athenians, 'tis the pure ſpirit of Sophocles!!!*"

In the year 1743, Voltaire attended the third repreſentation of *Merope*, another tragedy of his own, when he perceived ſome defects in the ſcenes, which, on his return from the theatre, he immediately proceeded to correct. As ſoon as his corrections were finiſhed he called his ſervant and ordered him to carry the packet to an actor of the name of Paulin, who played the tyrant in Merope.—The ſervant told him it was paſt twelve o'clock, and that he ſhould not be able to awake Mr. Paulin.—"*Go your ways,*" ſaid Voltaire, "*Tyrants never ſleep.*"

The following anecdote ſhews by what trifling circumſtances the public opinion is ſometimes fixed.

"The Viſcount de Grave, author of the tragedy of *Varro*, being in the pit, on the firſt night of its performance, ſecured its ſucceſs, by exclaiming in the laſt ſcene, on the cataſtrophe, "Ah! how ingenious that is!"—The public, not knowing him, gave him credit for the juſtice of his obſervation, and the piece, the ſucceſs of which had hitherto been extremely doubtful, was received with great applauſe, and was played ſeventeen nights ſucceſſively!!"

The dramatic criticiſms of ſo perfect a maſter of his art as Le Kain cannot but be valuable to thoſe who are deſtined to purſue the ſame career; and the French actors will do well to ſtudy them with attention, and to take him for their model, both upon the ſtage, and in private life; for he appears to have borne an excellent character as a man.—His gratitude to Voltaire, though it render him blind both to his foibles, his faults, and his vices, proceeds from too laudable a motive to be cenſured; while the difficulties which he had to encounter, the unmerited enmity which he incurred, and the perſecution which he ſuſtained, excite both our pity and indignation, and the fortitude, patience, and integrity which he diſplayed, under circumſtances the moſt trying, are well calculated to enſure eſteem.

Contes, Fables, Chanſons, et Vers, &c. i. e. *Tales, Fables, Songs, and Verſes.* By L. P. Segur, Senior; formerly an Ambaſſador and now

now a Member of the Legiſlative Body. 8vo. Pp. 258. 3 Livres. Buiſſon, Paris. 1801.

MANY of theſe tales and other fugitive pieces, betray that levity and licentiouſneſs which mark, but too generally, this ſpecies of compoſition, among the poets of France. The wit and naivetè of La Fontaine, which give an almoſt irreſiſtible charm to his productions, and make that tolerable which otherwiſe would not be tolerated, appear to have led all the poetaſters and witlings of France for the laſt fifty years, to imitate his ſtile, without having the ſmalleſt portion of his talents. We ſhould have thought that this old *Nobleman* turned *Citizen* could have employed his time better than in penning amorous ditties, and ſmutty tales; though, in good truth, we had rather ſee him ſo employed than in corrupting the pure channel of hiſtory, by his own flimſy principles, diſtorted facts, falſe inferences, and inſidious comments. But he has no excuſe for ſuch a proſtitution of his muſe, becauſe he has convinced us, that, by adhering to legitimate purſuits, ſhe can produce much better things. The following fable of *the Throne and the Bed* exhibits no bad ſpecimen of his talents in that line of compoſition.

" Un Trône, un jour ſe trouvant près d'un lit,
Lui reprochoit avec nobleſſe
Et ſon duvet et ſa molleſſe.
Sybarite, dit-il, tu crains le moindre bruit;
L'éclat du jour te deplait et te bleſſe.
L'Indolent te recherche, et le héros te fuit:
Tu ſervis en tous lieux de temple à la pareſſe.
Le Lit, ſans ſe fâcher, doucement repondit:
Abaiſſe, mon ami, ce ſuperbe langage;
Je ne ſais qui des deux ſur l'autre a l'avantage:
Par fois tu prends mon rôle et J'uſe de tes droits;
Tu le ſais: tu connois les princes et les dames;
Souvent le lit eſt le trône des femmes,
Et le trône ſouvent devient le lit des rois."

In his fables, Mr. Segur has evidently adopted the manner of M. de Nivernois. They are free from that licentiouſneſs of thought which characterizes his tales, and have at once more neatneſs, ſimplicity, and wit. Among his fugitive pieces, the beſt unqueſtionably are his *Verſes to the Empreſs of Ruſſia*; a *Compariſon in imitation of Confucius*; the tranſlation of *the Thirteenth Elegy of Tibullus*; and *Catullus to Leſbia.*

In his ſongs Mr. Segur is as happy as in his fables. In his ſelection of words he betrays a correct taſte; and his ideas flow with eaſe and grace, though they be ſomewhat too uniform and monotonous. Still he muſt never expect to reach the ſummit of Parnaſſus. He wants ſtrength, and never diſplays any ſublimity of imagination, any of thoſe flights of genius which mark the poetic mind. So long as he is decent, he will not offend, nay he will even pleaſe;—but he will never be able to command admiration or even to fix attention.

Pour

Pour et contre la Bible; i. e. *For and againſt the Bible*. By Sylvain M***. At Jeruſalem, in the Year of the Chriſtian Æra, M,DCCCI, (1801). 8vo. Pp. 404.

THE author of this work, who affects to conceal his name, is one *Sylvain Mareſchal*, a man utterly deſtitute of every principle of religion and morality. He was formerly an advocate in the Parliament of Paris, and Librarian to the Mazarine Library. This laſt office gave him acceſs to a vaſt collection of books, and he availed himſelf of the opportunity ſo afforded him for the acquiſition of knowledge, which he afterwards employed, for the moſt deteſtable of all purpoſes, to debauch the minds of the riſing generation, to libel his ſovereign, and to blaſpheme his God. Previous to the revolution he had publiſhed no leſs than eighteen different works, and his productions ſince that period have been equally numerous. He was a diſciple of Diderot, and has proved himſelf an apt ſcholar, truly worthy of ſuch a maſter. In the vineyard of rebellion and atheiſm, he has been a moſt indefatigable labourer. Among his later productions, the moſt ſtupid and the moſt profligate are his *Dictionary of Atheiſts*, his *Regulation againſt Women who can read*, his *Sans-Culotique Odes*, and his *Laſt Judgment of Kings*. Of this laſt production, we find the following account, in a note to Mr. Gifford's Letter to Mr. Erſkine, which may afford our readers an adequate idea of the *political* principles of Citizen Sylvain.

" *Le Jugement dernier des Rois*, a *Prophecy*, in one act, is the production of Citizen Sylvain Mareſchal, and was firſt performed at Paris, at the *Theatre de la Republique*, where, of *courſe*, it was received with *the greateſt applauſe*; I ſay of *courſe*, becauſe if any free Frenchman had been ſo free as to expreſs any diſapprobation on the occaſion, there can be little doubt that he would have been inſtantly transferred to one of the many thouſand Baſtilles which cover the face of this free republic, and from thence conſigned to the care of *Sancta Mater Guillotina*, as that voracious monſter has been impiouſly denominated. The property of this piece was expreſsly ſecured to the author, in a ſpecial manner, by a decree of the Convention.

" The ſtage was made to repreſent the interior of an iſland, in the centre of which was *a Mountain* throwing out flames during the whole time of performance, In the front was a cottage, bearing this inſcription—

" Il vaut mieux avoir pour voiſin
" Un volcan qu'un Roi.
" Liberté — — — Egalité."

A man had better have a volcano for his neighbour than a King.—Liberty—Equality.

" The nature and tendency of the ſentiments contained in a piece which was ſanctioned with the approbation of men who could publicly proclaim in the ſenate ſuch principles as thoſe advanced by Cambon, Couthon, and Barrere, may be eaſily conceived.

" The plot is ſimply this—An *European Convention* is ſuppoſed to have been holden at Paris, which is modeſtly ſtated to be *the Metropolis of Europe*, conſiſting of *Sans-Culottes* repreſentatives of all the different people which Europe contains. Here the eſtabliſhment of an *univerſal republic* is decided; and

and all the Monarchs are baniſhed to the iſland, where they are conſumed by the flames iſſuing from the *Mountain*.

" If any member of the Loyal Aſſociations had preſumed to write a piece in which all the Kings of Europe were deſtroyed by the *Mountain*,* it would certainly have been repreſented, by the advocates for the French in this country, as an indecorous attack upon the Government of an independent State; as a groſs *calumny* upon the Miniſters of that Government; and as a ſcandalous miſrepreſentation of their views and deſigns. But as this piece was written by a French Citizen, and was not only honoured with the decided approbation of the legiſlature, but was, in conſequence of a formal decree enacted for the purpoſe, repreſented in every theatre in France, no man will be bold enough to deny, that it contains the ſentiments and the principles of the French Government, with whoſe profeſſions on other occaſions it perfectly correſponds, and affords the moſt irrefragable proof of their fixed determination to eſtabliſh an univerſal republic in Europe on the ruins of monarchy.

" Among other ſentiments of a ſimilar nature, are the following, uttered by a " French Sans-Culotte," who is the hero of the piece:

" Did there ever exiſt a nation which had morals and a King at the ſame time?—Future generations! will ye pardon your good anceſtors for their exceſs of degradation, ſtupidity, and ſelf-denial?" (In ſubmitting to live under a monarchical government.) " Nature, haſten to complete the work of the Sans-Culottes; blow, with your fiery breath, upon that refuſe of ſociety, and make them return to that ſtate of nihility which they never ſhould have quitted.

" Inflict alſo the ſame puniſhment on the firſt of us who ſhall pronounce the word *King*, unaccompanied by thoſe imprecations which the idea attached to that infamous word naturally preſents to every republican mind.

" For my own part, I pledge myſelf inſtantaneouſly to eraſe from the book of free men whoever ſhall, in my preſence, pollute the air with any expreſſion that can tend to give a favourable idea of a King, or of any other *monſtruoſity* of the kind. Comrades, let us all ſwear to do the ſame.

" *The Sans-Culottes.* We ſwear it!—*Vive la Liberté!—Vive la Republique!*"

His Dictionary of Atheiſts was a code of infidelity, the profligacy of which was only equalled by its dulneſs; for a more ſtupid compoſition never iſſued even from the revolutionary preſſes of Paris.

The object of his preſent work is the annihilation of all religion whatever; and as a means of producing this end he labours to demonſtrate that the peruſal of the Bible and of the New Teſtament, is fatal to the repoſe of ſociety. No doubt the ſtudy of the ſcriptures muſt be incompatible with the tranquillity of a man who denies his God and renounces his Redeemer; who, unable to reſiſt the overpowering weight of evidence by which the doctrines of chriſtianity are

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" * *Every body knows, that this was the appellation aſſumed by the prevailing party of that day; and is ſtill applied to the Jacobin members of the two Councils.*"

ſupported,

ſupported, has recourſe to the paltry ſubterfuge of denying what he cannot confute; and who, though he labour hard to ſilence the admonitions of conſcience, muſt, in the moments deſtined to *repoſe*, acknowledge her force, and ſo, by a perſeverance in his infamous purſuits, ſin againſt conviction. To ſuch a man, the peruſal of the ſacred writings which ſpeak the glory of God, and unfold to man the conſolatory goſpel of Chriſt, muſt naturally be deſtructive of *repoſe*. But without *them*, whence is deſponding merit to derive comfort?—Where is poor, oppreſſed, degraded, virtue to look for conſolation? What can blunt the thorns of adverſity, or aſſuage the tortures of martyrdom?—The wretch who ſeeks to deprive his fellow-creatures of the only real ſource of conſolation, amidſt the miſeries of this probationary ſtate, merely becauſe, by his own obſtinate, perverſe, and arrogant diſpoſition, he has voluntarily incapacitated himſelf for the enjoyment of its bleſſings, is a peſt to ſociety, a monſter of iniquity, whoſe infamy is only to be exceeded by that of the Government which can tolerate his profligate attempts!

The ſkill of this man, in the accompliſhment of his horrible taſk, is fortunately limited to the ſelection of inſulated paſſages from each chapter of the Old and New Teſtament, which, ſeparating from every thing which precedes or follows them, he eaſily perverts ſo as to make them anſwer his own purpoſe, and thus exhibits to his reader a moſt diſguſting ſkeleton. All this declamatory nonſenſe, mingled with common-place reflections on ſeveral literary characters, and particularly on women, muſt have coſt him very little trouble; and contains nothing new.—We ſhall exhibit one ſpecimen of his ſtyle and manner, though we tremble while we tranſlate it.

"Frightful book (the New Teſtament) every line of which has cauſed rivers of blood and gall to flow! One day our deſcendants will make *amende honorable* for the credulity of their anceſtors. Anticipating that epoch, perhaps, alas! ſtill very diſtant, and bluſhing for the human race, to which I belong, I am reſolved at leaſt, to mark the firſt year of the nineteenth century by a ſolemn proteſt againſt the worſhip ſo long proſtituted to the moſt abſurd, the moſt uſeleſs, the moſt immoral, and the moſt miſchievous of all books.

"And thou (Jeſus Chriſt) whoſe life was ſo conformable with the diſgrace of your birth, and the infamy of your death! ungrateful child, cruel relation, dangerous citizen! Vile egotiſt who was neither huſband nor father! Awkward juggler, pitiful genius, who vulgarly boaſted of having legions of angels at your ſervice! Thou, who during thy infernal miſſion, *denicdſt* thy mother, *debauchedſt* the children of thy paternal houſe; *refuſedſt* burial to the dead; *preachedſt* intolerance and perſecution! Ambitious hypocrite who wiſhedſt to efface Moſes, ſo infinitely thy ſuperior! Adventurer, ignorant as your accomplices whom you ſought for on the quays and in the taverns! Miſerable leader of a ſect, cowardly and fanatical, who didſt not even know how to die, and who, as thy chaſtiſement drew nigh, ſweatedſt with fear. I will not pollute the memory of Socrates by oppoſing the laſt ſublime moments of that true philoſopher with yours. Chriſt, may

your name periſh! or rather may it be devoted to the contempt of the ſage and to the execration of all people at length undeceived."

Had this ſtupid blaſphemer forgotten the juſt obſervation of Rouſſeau, that, if the death of Socrates was the death of a ſage, that of Jeſus Chriſt was the death of a God?

After this *eloquent* apoſtrophe Citizen Mareſchal has the goodneſs to comfort his readers by aſſuring them, that this "*God-man, this monſter never exiſted!*"—In his prophetic rage nothing eſcapes him; men, women, literati, all, in ſhort, who do not proſtrate themſelves before the altar of *reaſon* which he has ſet up, are *fraternally* anathematized and devoted to ſovereign contempt!

Happily the cold comfortleſs doctrine of Atheiſm has nothing to recommend it to the notice and reception of intelligent beings; though, by a vain promiſe of impunity to crime, it may make *pretended* converts of the outcaſts of ſociety. Citizen Mareſchal's *pious* invitation to all the atheiſts in Europe to unite in a ſubſcription for the purpoſe of reprinting and circulating atheiſtical publications of every deſcription will not, we truſt, be accepted by many. But let thoſe Governments, who have a becoming regard for the temporal and eternal welfare of the nations over which they preſide, exert all poſſible vigilance to check the propagation of principles which are ſubverſive of all moral and ſocial order;—let them adopt timely precautions to prevent the fatal effects of a renewed intercourſe with the moſt profligate nation upon earth, whoſe Government, while it impoſes the moſt tyrannical and intolerable reſtraints on the preſs, on all ſubjects connected with politics and government, tolerate the moſt abominable licentiouſneſs on religious topics;—a Government in ſhort which would puniſh with impriſonment or death the lampooner of a Conſul, but will look with complacency upon the libeller of their God!

Memoire ſur cette Queſtion, propoſée par l'Inſtitut National, &c. i. e. *An Eſſay on the Queſtion propoſed by the National Inſtitute—'Is Emulation favourable or prejudicial to Education:' in which the Author conſiders it as prejudicial, and propoſes a Subſtitute for it.* By J. B. Brun, Ex-Profeſſor of the Sciences and Belles-Lettres. 8vo. Pp. 112. 2 Livres. Bernard, Paris. 1801.

THE author has thought proper to profit by the advice which Diderot gave to Rouſſeau, when engaged in diſcuſſing the queſtion propoſed by the Academy of Dijon; and, by advancing a paradox belied by the experience of all ages, endeavours to obtain that incipient celebrity which drew the philoſopher of Geneva from obſcurity; but as the abilities of the two writers are very different, ſo will be their ſucceſs.

Without applauding the author's erudition, which appears to us ſtrangely miſemployed, without expoſing the falſe conſequences which he draws from the ſchool of Pythagoras, where all was ſilence; from the

the ſchool of Socrates, where all was attention; without agreeing with him, that Montaigne and Rouſſeau conſidered emulation as an obſtacle to the progreſs of inſtruction, without being able to conjecture what Themiſtocles, Alexander, and Cæſar have to do with the preſent diſcuſſion, we ſhall juſt obſerve to Citizen Brun that the deſire of being diſtinguiſhed from their comrades, which he wiſhes to inſtil into the minds of his pupils, as a ſubſtitute for this fatal emulation, is neither more nor leſs than emulation itſelf; and that his propoſal to reward them for their good conduct, for their rapid progreſs in their ſcholaſtic purſuits is only a means of exciting and encouraging that emulation which he reſolutely contends to be pregnant with danger. To infuſe and to cheriſh in the minds of children the deſire of equalling and of ſurpaſſing their equals, is not, then, as he contends, to introduce and to cheriſh a ſerpent there. Nevertheleſs, the Ex-Profeſſor "ſees this ſerpent ſoon raiſe his head with ambition, hiſs with envy, and bite with jealouſy. You will ſee him infuſe his poiſon into every thing which incommodes, irritates, or diſpleaſes him. Preſſed in his rapid and mortal folds, you will ſee juſtice, law, and virtue expire before him, as you ſee the prieſt of Apollo and his innocent ſons expire, by a ſlow and painful death, before the fine group of Laocoon."—What a ſcourge is this emulation, this deſire of doing good! The Ex-Profeſſor had no doubt obſerved all theſe dangers in the pupils who attended his lectures; and that determined him to "*tear the maſk from that emulation which is ſurrounded with every vice and every crime,*" and the more fatal to the human race, inaſmuch as for the many centuries in which men have been employed in ſearching after inſtruction, they have never even perceived the mighty evils which emulation had engendered and ſcattered among them.

We are yet to learn what are the laws of emulation, and the Citizen Profeſſor does not condeſcend to define them for us; however, he aſſures us, that "*theſe laws are not in harmony with thoſe of nature, nor with the principles of government.*" How happens it then, that government adopts every means for encouraging that ambition which is ſo hoſtile to the general intereſts; that deſire of deſtruction, "*incapable of giving us an upright and juſt judgment; a feeling and good heart; or of leading us to contract good habits?*"

This novel diſcovery "*the reſult of a ſound analyſis and a great number of obſervations,*" as the author affirms, will no doubt be ranked, by the rational part of mankind, among thoſe philoſophiſtical reveries which are daily exhibited on the continent as a proof of the *perfectibility* of the human mind.

Voyages chez les Peuples Sauvages, ou l'Homme de la Nature. Hiſtoire Morale des Peuples Sauvages des deux Continens, et des Naturels des Iſles de la Mer du Sud. Par le Cit. F. Babié, de la Commune de Lavour, department du Tarn. D'après des Memoirs du Cit. R——, avec Figures. 8vo. 3 Tomes. Pp. 1510. A Paris,

de l'Imprimerie de Laurens Ainé, 1801." *i. e. Travels among Savage Nations, or the Man of Nature. A moral History of the Savages of the two Continents and of the Natives of the South-Sea Islands.* 3 Vols. 8vo.

THE account given by Citizen Babié of the generation of these ponderous volumes is as follows:—A respectable clergyman, far advanced in years, had made voluminous extracts from voyages and travels, with a view to give a general history of the moral and physical state of uncivilized nations. He was imprisoned at the commencement of the revolution; and, when liberated by the Thermidorians, found himself incapable, from old age, and the consequences of a rigorous captivity, of employing his materials as he had intended. Citizen Babié was applied to, undertook "the long and painful enterprise," and has, at last, worked up the raw materials into the commodity which is now offered to the Public; and which he assures us, "merits the perusal of all nations." So very certain is this writer of the superlative merit of his compilation, that he tells Bonaparte in the dedication "you *will* read it—as it will excite the reflexion, Citizen Consul! (and you love to dwell on that reflexion!) how happy a thing it is to *enjoy your existence* in the midst of social beings! how delightful to rule over a polished nation!" &c. &c. However delightful it may be to rule over a polished nation, we more than suspect that there is something in the bosom of the Citizen Consul which will for ever destroy all *self-enjoyment*. We will likewise add, at the risk of mortifying the *self-confidence* of Citizen Babié, that there is more than enough in the occupations of the Consul, to prevent him from labouring through 1500 pages of extract, and common-place lucubrations, though dignified by the name of *philosophical*.

We have brought our readers acquainted with the opinion which this writer has formed of his publication; and need not, we believe, inform them that authors, in this point, are frequently mistaken: for authors, especially French authors, too often do not wait for the sanction of the Public: they view their offspring with all the partiality of a parent, and can see neither weakness nor deformities: the world has none of this parental prejudice, and, therefore, soon discovers both.

From what we have already said, it will be perceived that in our minds, and in the mind of Citizen Babié, this work is not exactly in equal estimation. A collection of facts selected with care and judgment, to serve as a text, accompanied by a sound philosophical commentary, would have been a most acceptable present to every one who wishes to investigate the moral and physical history of his species. But the three bulky volumes before us have no claims to be considered as a work of this kind. The facts are without order or selection, and the commentary, or by whatever other name the writer chuses to call the reasoning which accompanies them, conveys no information to any person who has paid the smallest attention to the

subject

ſubject. Indeed Citizen Babié, though he profeſſes to have furniſhed a *deſideratum* in knowledge, to have anatomiſed the body and ſoul of the *Man of Nature*, ſeems to have thought more of making a *large*, than a *good* book. The facts are without arrangement, are again and again repeated, and extended *ad nauſeam*; theſe, if properly arranged and compreſſed, would not have occupied perhaps the tenth of the room they now fill; and the common-place reaſoning is contaminated by the ſame French diſeaſe, *verboſity*. Let us, however, give the writer that praiſe which we can, conſcientiouſly, beſtow. He has brought together a maſs of facts, which may amuſe many, and may be of uſe to a few. Had he regularly cited his author, the edition and page, his work would have been of greater utility; as this would have enabled thoſe who wiſh to arrive at truth, to go to the fountain-head, inſtead of drinking what may not be pure and genuine out of his pitcher, however capacious. But defect in minute and correct citation is a *national* fault.

We have to commend this writer for his evidencing an oppoſition to French philoſophiſm, and for his abhorrence of the brutal atrocities of the Gallic revolution. We leave him to reconcile theſe principles with his flattering dedication to Bonaparte, who bore a part, at once ſo active and ſo conſpicuous in thoſe atrocities; and whoſe frontleſs aſſumption of *Papiſm*, *Anti-papiſm*, *Fataliſm*, *Mahometaniſm*, &c. as beſt ſuited the exigency of the moment, entitles him to the higheſt rank among the practical doctors of the modern philoſophical ſchool. It likewiſe deſerves commendation that the writer abſtains from the neological diction of the preſent day in France; which, for ſome years paſt, has rendered moſt French publications always ridiculous, and often unintelligible.

The ſection which treats "of the women and the marriages of the Iroquois, the Hurons, and other American nations," may be conſidered as no unfavourable ſpecimen of the work: part of this we ſhall lay before our readers.

"Ancient authors, in the latter ages of paganiſm, and even Athenæus thought that man in his rude ſtate, having no marriage ceremony, united himſelf promiſcuouſly with the females, like the lower animals, till the time of Cecrops, who eſtabliſhed the laws of marriage, and obliged his ſubjects to marry, and to be contented with one wife. This prejudice is not as yet entirely done away; though it is evident that marriage has always been conſidered as a thing moſt ſacred, and that its rights have been reſpected by nations the moſt barbarous. In fact, though at preſent many American nations retain all their ferocity, and though they appear to us to live without laws, religion, or police, yet there are none of them that do not obſerve ſome ſolemnities in their matrimonial alliances, and that are not jealous as to conjugal fidelity.

"The number of wives is reſtricted to two or three in thoſe nations where polygamy has been adopted; if we except the chiefs, who, in this reſpect, have their particular privileges. But where a plurality is permitted, there is always a principal wife, who is married with more ſolemnity than the others.

"The Algonquins make a great diſtinction between the wife to whom they give the appellation *of the entrance of the hut*, and thoſe whom they term of the *middle of the hut*. Theſe laſt are the ſervants of the other, and their children are conſidered as baſtards, and of an inferior rank to thoſe which are born of the firſt and legitimate wife.

"Among the Caribbs alſo one wife poſſeſſed rank and diſtinction above the reſt.

"Throughout all America it was not permitted to contract marriage with a perſon connected in the firſt degree, either in a direct or collateral line. From this law the Incas, the lawful heirs of the throne, were alone exempted, the Sovereign always marrying his own ſiſter.

"Among the South-Americans, the maternal uncle has a right to the daughter of his ſiſter, and always conſiders her as his future ſpouſe.

"The Iroquois, not being obliged to marry their relations, like the Caribbs and Hebrews, are very ſcrupulous reſpecting the degrees of conſanguinity; and it would be conſidered as the higheſt breach of decorum to intermarry with the ſlaves of their hut.

"The Algonquins, ſome of whom have no objection to polygamy, make no ſcruple of marrying ſeveral ſiſters; and when one is pregnant, they connect themſelves ſucceſſively with the others: the general rule among the ſavages being not to cohabit with their wives after they have declared their pregnancy.

"As to the Iroquois, the Hurons, and other tribes where polygamy is not eſtabliſhed, after the death of their firſt wife, they generally marry her ſiſter: the relations of the deceaſed do not fail to propoſe this new alliance to the huſband, if his conduct during the firſt marriage has met their approbation.

"Beſides the Caribbs, who may be ſaid to be born married, by the eſtabliſhed deſtination of law, and by the right which couſins have to their female couſins-germain; there are many other nations where the parents of the future huſbands contract engagements for their children from their earlieſt infancy. From that period theſe huſbands become ſervants in the huts of their future wives. By this ſervitude they appear to purchaſe the right, or the honour of the alliance, as Jacob purchaſed his by ſerving Laban his father-in-law ſeven years for Leah, and ſeven years for Rachel. Theſe engagements do not, however, advance the period of conſummation; it ſeldom happens among the South-Americans that a young man ventures either himſelf or through his friends, to demand this right of marriage, till he has made one or two priſoners, or ſlain an enemy.

"The children belonging to the mother, and ſavages appearing all equal, it is natural to ſuppoſe that their matrimonial connexions would be regulated ſolely by inclination. Inſtead of this, we find among them three orders perfectly diſtinct, which they are attentive to keep ſo. The firſt is that of the *Jeſendouans*, or nobility: the ſecond is the *Agagoucha*, or common people; and the third is *Enneſcona*, or ſlaves, whoſe lives they have ſaved, or who are born ſlaves. The ſavages of South-America, and the Algonquins are very ſcrupulous with reſpect to their alliances, but the Iroquois are not ſo faſtidious on this head, provided that they can obtain more ſolid advantages. With regard to perſonal qualities it is expected that the young man ſhould be brave, a good warrior, and an experienced hunter; and that the young woman ſhould have an unſpotted reputation, be a hard worker, and of a mild and docile temper. In theſe, as in other matters,

they

they are often deceived. There are few faultleſs huſbands; and a good wife is a moveable almoſt as ſcarce in America as in Europe: but they at leaſt do all they can not to be deceived.

" It is cuſtomary among moſt ſavage nations to paſs the firſt year of marriage without conſummation. Any propoſal from the huſband to break through this rule, would be conſidered by the wife as an inſult; and he would be told that he had ſought her alliance leſs from eſteem than brutality. Though the married couple paſs the night together, it is without infringement of the ancient cuſtom. The relations of the wife take every precaution that it ſhould remain inviolate, by keeping up a great fire before the mat of the young couple, to enable them to diſcover if any attempts are made to violate the law of abſtinence—a woman among the *Abmaquis* who ſhould be pregnant before the expiration of the firſt year after marriage, would be an object of wonder, and would ſuffer greatly in reputation.

" In South-America all the men ſleep together in large huts, where they live in common. The young men are never permitted to ſleep out of this dormitory. This rule extends to married men, eſpecially to the newly married, ſo that they dare not viſit the abodes of their wives, unleſs during the obſcurity of night, and on the ſame conditions which were preſcribed by the Legiſlator of Sparta.

" The newly married are nearly under the ſame reſtrictions among thoſe tribes where the men do not live in common. They dare not enter the cottages of their wives but by ſtealth: to attempt a viſit by day would be conſidered as the higheſt violation of decorum.

" Marriage is ſuch by its inſtitution, and by the ties which reſult from it, that, even among barbarous nations it appears to be eſtabliſhed. In general, they think when it is contracted with all the cuſtomary ſolemnities, that it cannot be diſſolved. It is perhaps from this reaſon that, in the Mexican marriage ceremonies, the prieſts tied together the garments of the man and wife, to indicate that they were to remain inſeparable during life.

" Yet the Iroquois are not over-ſcrupulous reſpecting divorce. Formerly they were more ſo. They themſelves complain that a relaxation of manners now prevails, with which they were formerly unacquainted.

" An aged Braſilian miſſionary aſſured me that ſuch was the delicacy of the Braſilians as to reputation, that, if a young woman made a ſlip, ſhe not only muſt give up all hopes of a huſband, but that ſhe riſqued every kind of ill-treatment from her own relations. This appears the more wonderful, as from their nudity, which is total, the natural preſumption is that they pay no reſpect to modeſty.*

" Among the Iroquois, the women being almoſt abſolute miſtreſſes of their own actions, are not much alarmed at conſequences. The wife plunders the concubines of her huſband, without a reproach on his part. But if ſhe, beſides this, teaſes him with bad humour, he indeed is ſtill ſilent, as he dares not engage in a quarrel, and ſtill leſs venture to beat his wife; but, at laſt, tired with this internal war, he quits her, and a ſeparation takes place.

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* This, among many other reflections, is a proof that the writer has no very intimate acquaintance with human nature.—Rey.

"If the wife has gone aſtray, the huſband diſſembles his jealouſy as much as he can; it is with him a point of honour to be thought inſenſible to that paſſion. But he ſpeedily repays with uſury the infidelities of his wife, and thus induces her more eaſily to agree to a ſeparation.

"Although the Iroquois affect to have no jealouſy, it is with them a violent paſſion, the effects of which are often dreadful. On this ſubject I ſhall relate a fact, which I have from a perſon who had lived a long time among them.

"A huſband, not pleaſed with the conduct of his wife, but diſſembling his reſentment, carried her with him at the uſual time of hunting. The year was favourable, the game abundant, and the huſband a good hunter; yet he pretended that nothing was to be got, and alledged, as an excuſe, that he was under the power of faſcination. The hunting ſeaſon drew to a cloſe, the proviſions were expended, and the wife ſuffered much from hunger. The huſband, having harraſſed her in this manner for a long time, at laſt pretended that he had had a dream; that he was to attack the hut of his wife during the night as an enemy, to make her a priſoner, and to treat her as a ſlave. The wife, who fancied that ſhe ſhould be able to elude the effects of this dream, as is often the caſe, agreed that her huſband ſhould realiſe it. This he did not fail to do the following night. He attacked the hut, made a ſlave of his wife, and condemned her to be burned. He tied her to a poſt, and made a great fire. The wretched wife conſidered all this merely as a joke; but ſhe was deceived. With the huſband the matter was but too ſerious. He reproached her with her infidelities, either true, or pretended, and roaſted her at a ſlow fire with the moſt unfeeling cruelty. The brother of this woman, who had for her the ſtrongeſt attachment, had ſet out to bring her proviſions, leſt ſhe ſhould ſuffer from want. He arrived at the place during the time of this cruel execution, and was a diſtant ſpectator of the dreadful ſpectacle. The hut was open, and he heard the dreadful ſhrieks of his ſiſter. Having recognized the huſband, and his ſiſter, without being perceived, he did not long heſitate; he pointed his gun, and killed the huſband. He then untied his ſiſter, and learned from her the ſuſpicions of the jealous huſband, and the cauſe of his dreadful vengeance. The recovery of this poor woman was hopeleſs—the compaſſionate brother pitying her ſufferings, ſtabb d her with her own conſent; and after having paid the laſt duties to the body, according to eſtabliſhed cuſtoms, he returned to the village, and related the melancholy tale.

"Theſe examples of violent jealouſy and vengeance, much ſeldomer occur among the Iroquois, than among the nations bordering on Louiſiana: there the huſbands, after offering every ſpecies of inſult to their unfaithful wives, bite off their noſe and ears, and no perſon is ſurpriſed, or finds fault with the brutal action. The Braſilians put them to death without ſcruple, and go and tell their father 'I have killed your daughter becauſe ſhe was unfaithful.' The father anſwers with much coolneſs 'you have done well, ſince ſhe deſerved it.'

"The Caribbs and the Galibis puniſh adultery ſeverely, whether the man or the woman be the tranſgreſſor. If the man be in fault, he is called before the Aſſembly of the Nation, and there each perſon may pour upon him ſeveral pitchers of boiling water. He is, after this, given up to his wife, or to her relations, who may either pardon him, or put him to death, if they are not ſatisfied.

"The puniſhment of the guilty wife is ſtill more ſevere; for, after having

ing ſuffered the ſame infliction as the man, ſhe is delivered over to her relations, who reſtore all the marriage preſents, and bury her alive. Where ſuch rigorous puniſhments attend adultery, it is to be preſumed that divorce is never, or at leaſt very ſeldom, permitted." (Vol. I. P. 164 to 177.)

We not unfrequently meet in this publication with inſtances of ignorance, unpardonable in a writer who profeſſes to give the hiſtory and philoſophy of unciviliſed man. We ſhall give one or two examples. Speaking of the Scottiſh Iſles, he does not know that the *Hebrides* and the *Weſtern Iſles* are only two names for the ſame cluſter of iſlands, but very gravely gives us "*les Hebrides*," and "*les Weſternes*," as perfectly diſtinct! Nor is he better acquainted with the manners and character of the inhabitants, than with the geography of the country. He tells us that they are at preſent almoſt ſavages—that they have an air of ferocity, a furious and threatening look, and that their only clothing is a wrapper of ſkin. "Ne ſont ils pas *encore* à demi ſauvages?—ils ont l'air de la ferocité; leur regard eſt furieux et menaçant—ils n'ont, pour tout vêtement, qu'une écharpe de peau!" (Vol. I. Pp. 17, 18.)

Speaking of *theft*, as ſanctioned by the laws of Lycurgus, we meet with the following paſſage:—"It is clear that this cuſtom originated in the early times of civiliſation, when the right of individual property was not yet eſtabliſhed among the poor and warlike Spartans; and that it has a relation to the ſpirit of ſociety, and the manners of the nation: for it was very different among the more civiliſed Athenians. It would have been conſidered as a crime to ſteal fruit in the gardens of Pericles or Alcibiades; becauſe the laws of Athens ſanctioned excluſive property: whereas it required only a certain degree of addreſs to carry it off from thoſe of Cimon or Pelopidas." (Vol. I. Pp. 35, 36.)

Now, to make any thing like reaſoning of this paſſage, we muſt either ſuppoſe, that the writer conceived Cimon and Pelopidas to be Spartans; or that Cimon, an Athenian, and Pelopidas, a Theban, lived in times when the right of private property was not clearly aſcertained, either at Athens or Thebes. It is certain, however, in the firſt place, that Cimon and Pelopidas were not Spartans; and ſecondly, that at the time when theſe illuſtrious Greeks flouriſhed, the right of private property was moſt clearly aſcertained both at Athens and at Thebes; and that to purloin from the gardens of either, would, though done with the moſt Spartan dexterity, have ſubjected the thieves to legal puniſhment. Whether the writer had in view to *ſpartaniſe* the Athenian and Theban, or that he did not know that Cimon was a contemporary of Pericles and Alcibiades, or was ignorant that, in the time of Pelopidas, the rights of private property were well underſtood in Thebes, we will not pretend to determine: but it is evident that in whatever way the paſſage can be explained, the ignorance of the author will be conſpicuous.

Upon the whole, we cannot recommend the work either as containing a collection of facts to be depended upon, or as diſtinguiſhed by ſound philoſophical reaſoning.

Opere

Opere complete dell' Abbate Ceſarotti Vol. I.—X. *Piſa, dalla Tipografia d'Antonio Peverata e Comp.* 1800, e 1801, in 8vo.

SINCE the commencement of thoſe troubles which have ended in changing the dukedom of Tuſcany, into the kingdom of Etruria, no typographical undertaking of equal magnitude with this complete edition of the works of *Ceſarotti*, has been attempted in theſe parts of Italy. Its typographical execution rivals the moſt admired productions of the preſs of Bodoni; and exhibits the Art of Printing in the act of ſucceſsfully aſpiring to the praiſe of one of the moſt elegant of the fine arts. "Non ſappiamo," ſays an Italian critic, "ſe queſt' intrapreſa fara piu onore all' Italia, all' autore, o agli editori."

This edition is printed and publiſhed under the immediate inſpection of the illuſtrious author. He has improved the different pieces in it, by various corrections; and has enriched them with many additions.

Vol. I. contains his "Eſſays on the Philoſophy of Languages, and of Taſte,"—"*I Saggi ſulla Filoſofia delle Lingue, e del Guſto.*"—Theſe are; an Eſſay on the philoſophy of ſpeech, with reſpect, in particular, to the language of Italy; an Eſſay explanatory of ſome preliminary theories; an Eſſay on Galliciſms; a letter to Count Napione of Turin, in anſwer to ſome remarks in an article in his work, intituled "Obſervations on the Italian Tongue;" and an Eſſay on the Philoſophy of Taſte, written with great livelineſs and beauty of ſtyle, and concluding with a fine Pindaric Ode in praiſe of the author, the compoſition of the poet Monti.

Vols. II. III. IV. and V. comprehend Ceſarotti's *Italian verſion of the poems of Oſſian.* Many learned notes; an elaborate eſſay on the authenticity of theſe poems; a dictionary of the peculiarities of Oſſian's ſtyle of poetry; and an appendix, containing an Italian verſion of the tranſlations from the Gaelic of Oſſian and other bards, by Dr. Smith of Campbellton; are added, in theſe volumes, to the tranſlation of the two epic poems, and the fragments which filled the original publication of Macpherſon.

Vols. VI. and VII. contain "Academical Diſcourſes."

Vol. VIII. is filled with an "Introductory Eſſay on the writings of Homer."

Vols. IX. and X. contain a tranſlation of the Iliad.

This publication is ornamented with a fine portrait of Ceſarotti, drawn by Mauceini, engraved by Roſaſpina. It is ſold at the very moderate price of 3 ſoldi and 4 danari, a volume in ſheets for the coarſe paper: 50 copies were printed on a fine paper, to be ſold at 15 paoli, each volume in boards.—How incredibly low muſt theſe prices appear to any perſon accuſtomed to purchaſe books at the London price!

The works of Ceſarotti are the pride of the literature of Italy. We have pleaſure in contributing to the extenſion of his fame, particularly

cularly on account of the homage which he has paid to the British Muse.

The edition is not completed in these ten volumes. We hope to have a speedy opportunity to peruse and approve the rest.

Fondamenti della Scienza fisico-chimica, applicati alla formazione dei corpi, ed ai fenomeni della Natura; di Prof. Dandolo. Venezia, 1790, *di* pag. 624, in 8vo. *Or Elementary Principles of Physico-chemical Science, applied to explain the formation of Bodies, and the phænomena of Nature. By Professor* Dandolo, *&c.*

THIS work is in the form of a dictionary; and is accommodated, throughout, to the system and the nomenclature of the Lavoisierian school of chemists. All the articles, but especially those which the author derives from his own stores solely, are composed with a perspicuity, a precision, a truth of facts, and a justness of science, which cannot but command the approbation of every judge of excellence in chemistry, and in the art of writing; and which the illustrious Fourcroy has already honoured with this praise,—"that Italy has, hitherto, produced no work equally interesting, in the same department of science."

Systematische Grundriss der allgemeinen Experimentalchemie, &c. nach den neuesten Entdeckungen entworfen; Von D. S. Fried. Hermbstadt, &c. A System of the Principles of Experimental Chemistry; intended to serve as a Syllabus for a Course of Lectures on this Science; and for the Use of Persons who, in studying it, cannot have the Benefit of Oral Instruction; comprehending, also, the latest Discoveries. By *D. S. F. Hermbstadt. Lecturer on Chemistry,* &c. &c. &c. Vols. I. and II. 8vo. Rottmann, Berlin; Griffiths, London. Price 16s. 6d. 1800 and 1801.

WITHIN these last twenty years, no species of publication has been more frequent than Systems of Chemistry. The systematic sublimity and beauty which this science has assumed in the arrangement of Lavoisier, have rendered it, even to those who might be indifferent to its utility, the most attractive part of physical knowledge. Chemistry, indeed, now usurps more than half the province of physics; and is perceived to extend its influence into almost every branch of the useful arts. In universities and other schools of science, it has become the favourite subject of study. In this department, more than in any other, do philosophers now emulate one another in the career of experimental discovery. The master-artisens in the chemical arts, rightly judge a thorough skill in the science to be necessary to their success as manufacturers. And as no part of knowledge can ever be much or successfully cultivated, without being much the sub-

ject

ject of literary explanation; the literature of chemiſtry now fills, of courſe, no ſmall ſpace in the ſhelves of almoſt every library.

No name in Germany, is more famous for chemical diſcovery, than that of HERMBSTADT. This ſcience has been of late, to an extraordinary degree, enriched by his ingenious deductions and happy experiments. He is a chemical teacher of the firſt diſtinction; and, at Berlin, no lectures are more popular than his. No man can be better qualified than he to give a valuable new ſyſtem of the facts and principles of this grand department in the knowledge of nature.

It is but a part of his ſyſtem which we have now in our hands. He gives it to the world in ſeparate volumes. Two only of theſe, have been yet publiſhed; but they have both already reached a ſecond edition. And, it is not to be doubted, but a reception ſo flattering muſt encourage the author, with as little delay as poſſible, to complete his work. For the preſent, however, we cannot preſume to judge of it as an whole, but muſt confine our critical eſtimate to the merits of the parts before us.

The firſt volume in twelve ſections, which are preceded by a ſhort introduction, explains thoſe phyſical qualities of material bodies, with which it is requiſite to be acquainted before we proceed to examine them chemically; defines the different ſpecies of chemical manipulations and phænomena; unfolds the nature and the various laws of chemical attraction; traces, with great accuracy, the qualities and agency of heat or caloric; details, at conſiderable length, the chemical hiſtory of light, and, ſtill more particularly, that of the electric fluid; deſcribes the characters of the acidifying principle, oxygen, and of the ſimpler combinations into which it enters; then explains, ſucceſſively, the qualities of azot and the acid which is, with the aſſiſtance of oxygen and caloric, produced from it; of carbon and the carbonic acid; of gas-hydrogen, and of the pure ungazified element from which it originates; of atmoſpheric air, and the elements compoſing it; of ſulphur, and its acid and other combinations; of phoſphor, and its combinations, &c.

The thirteenth and fourteenth ſections of the work fill the *ſecond volume*. The firſt of theſe two ſections, is not of great length, and contains only the chemical hiſtory of the alkalies. The fourteenth ſection exhibits, in five and thirty ſubdiviſions, the hiſtory of as many acids, with the neutral ſalts into the compoſition of which they, reſpectively, enter.

The ſtyle of this work is perſpicuous, accurate, and copious without verboſity. Its doctrine is neither encumbered with idle theories, nor yet a mere aſſemblage of facts, without the combinations of reaſoning and abſtract philoſophy. The tenor of the compoſition is, in its arrangement, divided into *text* and *remarks*; and is, beſides, broken into a multitude of ſmall numbered paragraphs or ſubſections, convenient, indeed, for reference and quotation, but, as we ſhould think, little favourable to true ſyſtematic order, or to the intelligence of the ſynthetic union of the parts in one whole.

Mr.

Mr. HERMBSTADT uſes, in this work, a German and a Latin Nomenclature, accommodated to the principles of Lavoiſier. Of that Nomenclature, it may be proper to give, here, a ſpecimen.

Engliſh	Latin	German.
" Caloric	Caloricum	Warmeſtoff.
Light	Lux	Lichtſtoff
Oxygen	Oxigenium	Saurenzenderſtoff
Azot, or Nitrogen	Nitrogenium	Salpeterzeugenderſtoff
Carbon	Carbonium	Kohlenſtoff
Hydrogen	Hydrogenium	Waſſerzeugenderſtoff
Sulphur	Sulphureum	Schwefelſtoff
Muria, or primary Muriatic baſe	Muriacum	Salzſaure fahigenſtoff
Phoſphor	Phoſphorcum	Phoſphorſtoff
Fluor or primary Fluoric baſe	Fluoreum	Fluſs saure ſahigerſtoff
Boras, or primary Boracic baſe	Boraceum	Boraxſaure ſahigerſtoff
Silis, or pure Siliceous Earth	Silicea	Kieſelerde
Lime	Calcarea	Kalkerde
Magneſia	Magneſia	Talkerde
Alumin	Alumina	Thonerde
Baryt	Baryta	Schwererde
Strontiana	Strontionana	Strontinerde
Mercury	Hydrargyrum	Queckſilberſtoff
Lead	Plumbum	Bleyſtoff
Tin	Stannum	Zinnſtoff, &c."

We extract the following account of the hydro ſulphuric acid, as an article that will, at once, gratify chemical curioſity, and afford a fair ſpecimen of the author's manner of writing.

" When ſulphur and hydrogen are treated together, a new combination is formed, which poſſeſſes peculiar properties, and indeed appears to have the nature of a particular acid. To this, I ſhall, from the Greek names of its radical principles, give the appellation of the hydrothionic acid (acidum hydrothionicum).

" The hydrothionic acid, as was, on a former occaſion, ſhewn, takes its origin during the act of the ſolution of metals or metallic ores, in which there is an intermixture of ſulphur.

" This acid, when paſſed, in the form of gas, through water, in which are alkaline ſalts in a ſtate of ſolution, produces, with the alkalies, new combinations, which may be called (hydro-ſulphuric) hydro-thionic ſalts (ſalia hydro-thionica). The common character of theſe ſalts, is; 1ſt.—to have an aſhy and ſulphureous taſte; 2d.—to impede the ſolution of metals, but not the ſolution of earths; 3d.—to yield hydrothionic acid gas by ſolution in ſulphuric acid, or by expoſure to naked heat; 4th.—to afford a depoſition of ſulphur by the action of either nitric acid, or oxygenated muriatic acid.

" Hydrothionic acid in combination with kali or potaſh, affords a ſalt to which we give, in Latin, the denomination of *kali hydrothionicum.* To prepare this ſalt (according to Berthollet), a ſolution of potaſh muſt be brought into contact with a ſtream of hydro-thionic acid, and thus detained, till it ſhall have abſorbed as much of the gas as it can receive. The ſolution is of a yellow colour; has a peculiar, aſhy ſulphureous taſte; and is not, as yet, ſufficiently known in its concrete form, &c."

On

Sur l'Influence attribuée aux philoſophes, &c. On the Influence attributed to Philoſophers, Freemaſons, and to the Illuminati, on the Revolution of France, by I. I. Mounier. Tranſlated from the Manuſcript, and corrected under the inſpection of the author, by I. Walker, A. M. late of St. John's College, Cambridge. London. Wallis, &c. 1801. 8vo. Pp. 233.

IN the moral, as well as the political world, it is beyond a doubt, that no ſcene of ruin ſo rapid and gigantic as the revolution in France has in any age been held up to the eyes of men. That it was deſigned by Almighty Wiſdom, for the puniſhment and humiliation of a profligate people, we may venture to believe; but let us never alſo forget, that by the ſame wiſdom it was as ſurely intended, as an *awful leſſon* to ſurrounding nations. In that Revolution the writer now before us, M. Mounier, bore an active and honourable part. Attached to liberty, but guided by principles of wiſdom and moderation, he was one of the repreſentatives from Dauphinè, in the Conſtituent Aſſembly, in the year 1789; and was ſaid to have been among the foremoſt of thoſe, who were for planning a conſtitution on the Britiſh model. How far the mild and unequalled conſtitution of theſe kingdoms might have ſuited the volatile, but ſavage character of the French nation, we ſhall not take it upon us to determine: But unfortunately, as our author well obſerves, "the Revolution *overtook* them, before their minds had been exerciſed in political diſcuſſions;" and we firmly believe, that there ſcarcely exiſted, in the Aſſembly of France, three individuals at the period in queſtion, who entertained ſo mean an idea of their own talents for legiſlation as to believe, that any thing valuable could be borrowed from *Britiſh* experience. Perhaps an experience of themſelves, and a cool compariſon of their own political enjoyments, with thoſe of their neighbours, ſince that eventful era, may poſſibly have produced a revolution in their ſentiments.

After the 6th Oct. 1789, M. Mounier quitted Paris, and his ſeat in the legiſlative Aſſembly, being unable, as he informs us, to be of any uſe, in averting the ſtorm which was gathering over his country, and withdrew to Grénoble. In about eight months, a perſecution, on account of his political ſentiments, forced him to retire into Switzerland; and he, at length, found an aſylum at the court of Saxe-Weimar in Germany, and has been, for ſome time paſt, Superintendant of a ſeminary of education in that place. At Saxe-Weimar, we underſtand, the preſent volume was compoſed; and the intimacy there formed between the author and his tranſlator, has enabled the latter to outſtrip the diligence of the literary manufacturers of London, and to render his verſion from the MS. copy of the original.

Of the ſurpriſing Revolution, which has overwhelmed France, and ſhaken, to its foundations, almoſt every other European ſtate, various cauſes have been aſſigned by the ſpeculative. Some, who delight in accounting for every thing by means of a *theory*, have attributed it to the *Philoſophers* or Freethinkers; ſome to the ſecret ſecieties of *Free-*

maſons

maſons and *Illuminati*; and ſome to *a combination ſolely of political occurrences*, ſilently operating towards this great event. Of the doctrine laſt mentioned, M. Mounier ſtands forth a decided champion: But we are ſorry to obſerve, that his work neither correſponds with the celebrity of the man, nor with the clear principles laid down, and the juſt reaſonings diſplayed, in his former writings. The entire ſpirit of his *Expoſé de ma conduite*, his *Appel au tribunal de l'opinion publique*, and of his greateſt and beſt work, the *Recherches ſur les cauſes, qui ont empêché les François de devenir libres*, is in direct contradiction to that of the preſent performance. The former are beautiful and valuable compoſitions, all drawn up while his feelings were warm and genuine, and unſophiſticated by the prejudices, which now ſeem to produce ſo oppoſite an effect upon his mind. Like moſt reaſoners, however, who give themſelves up to a particular theory, he fairly ſets at nought all opinions of others, however weighty and reſpectable; although, like ſuch reaſoners, he furniſhes the moſt ample materials to refute himſelf.

We may aſſume it as a principle, which is conſiſtent with experience, that the men who have been the moſt ſucceſsful in ſolving the great moral and political phenomena, are uniformly thoſe, who have been the leaſt of theoriſts. The real cauſes of extraordinary events, the hidden ſprings of human action, are, for the moſt part, too complicated and multifarious, to be regularly governed by any given law, or ſquared to coincidence with any ſingle principle. It is by a deep inſight into the characters of nations and of men; it is by a cloſe attention to the various ſtages of their progreſs, and by concluſions drawn from thence, when matured by time, and diveſted of prejudice, that we can ever ſpeculate on ſuch topics, with the ſmalleſt chance, or even poſſibility, of ſucceſs. Seduced by a theory, which in a *few* inſtances is found applicable, we are too often ſeized with the deſire of applying it *univerſally*. Every obſtacle muſt then yield to our ardour, and every contradiction be reconciled by our ingenuity; until at laſt, we are bewildered in the miſts of error, inſtead of ſteadily advancing by the light of truth. That ſuch has been the fate of a reſpectable writer on the French Revolution, the Abbe Barruel, (whoſe merit, in many reſpects, ſhall ever have our ſuffrage) we need not the ſagacity of M. Mounier to tell us: And we truſt it will be a taſk of no great difficulty to ſhow the impartial reader, that the ſame M. Mounier is now the foremoſt to be dazzled by the very meteor he points out, and to yield to the weakneſs he ſo loudly condemns.

Perhaps there never did exiſt an occaſion, on which, in order to form a juſt judgment of a work, it became more neceſſary to take into the account the ſituation of the writer. When the Duke of Saxe-Weimar, ſome years ſince, reſolved to educate his ſon, the hereditary prince, as a citizen of the world, or, as he was pleaſed to expreſs it, in the ſtyle of an *Engliſhman*, he inſtituted, in his capital, a ſchool or academy for that purpoſe. Of this academy the immediate charge was given to M. Mounier, under the ſuperintendance, we believe, of the

Baron

Baron Walgogen; and every means were employed, both by partial immunities, and flattering attentions, to render the ſeminary a reſort of the Britiſh youth. It is very certain that there is no prince in Germany, who has ſhown the ſame patronage and partiality to men of talents and learning, as the reigning Duke of Saxe-Weimar. Poſſeſſed, as well as his Dutcheſs, of conſiderable accompliſhments and literary taſte, ſcience and literature are with him the "order of the day:" Even the Dutcheſs dowager herſelf ſets an illuſtrious example, and, extraordinary as it may ſeem in this illuminated country, ſhe is at once a pattern and a proficient in *aſtronomical* purſuits! His Serene Highneſs of Saxe-Weimar, however, ſeems endued with ſomething of the ardour, without juſt the perſpicacity, of Marcus Brutus; and the *quidquid vult, valde vult*, too frequently induces him, while he adores the genius, entirely to overlook the *principles*, of his favourites. Hence we find that a Goëthe, a Schiller, a Wieland, and even a *Kotzebue*, have figured as the ornaments of his court! What ſhould we in England ſay to a truly virtuous and patriotic Duke of Norfolk, or of Bedford, (we ſuppoſe the exiſtence of the character merely for illuſtration's ſake) who, for the purpoſe of inſtilling into the mind of his darling ſon the principles of Politics, of morals, or of religion, ſhould deliberately ſet before his eyes the ſociety and the example of a Tooke, a Walcot, or a Godwin? Yet what man will deny the pretenſions to genius in thoſe well-known writers?—Such is the difference between *moral feelings* truly *Britiſh*, and the baſtard imitation of them, which exiſts at Saxe-Weimar, and in other places on the continent.

The fact is, that thoſe who are at all acquainted with the ſentiments of the literati of Germany well know, that thoſe gentlemen, for the moſt part, equally hate and envy the Britiſh character*. They envy our ſuperior wealth, our elegant learning, our high ſentiments of honour and of national dignity, (which laſt are utterly unknown among themſelves, and can only be felt under a *free conſtitution*); and they as naturally are diſpoſed to hate and rail at men ſuch as Dr. Robinſon of Edinburgh, and the Abbé Barruel, who have ſucceeded in expoſing the depraved manners of their country†. Whatever may be ſaid by the

* See Mr. Walker's "Letters," publiſhed, ſome time ſince in our Review; as alſo his ſpirited Preface to the preſent tranſlation.

† It is with conſiderable ſatisfaction that we embrace an opportunity of doing juſtice to one of the moſt reſpectable as well as eminent men, that this or any country has produced, *Dr. John Robinson*, Profeſſor of natural Philoſophy in the Univerſity of Edinburgh, and author of *The Proofs of a Conſpiracy againſt all the Religions and Governments of Europe*; a moſt maſterly work, publiſhed before the commencement of our labours; and which, in point of real intereſt, and deep and extenſive utility, we conſider as ſecond to no production of theſe latter times. So extraordinary and univerſal is the rancour

the grave, or believed and propagated by the querulous, it is beyond a doubt, that, generally ſpeaking, in this iſland, the ſtate of our morals, relaxed as it may ſeem, is yet pure and reſpectable, when compared with that torrent of diſſoluteneſs, which, long before the Revolution, had overwhelmed France, as well as the greater part of the European nations.

Situated, then, as M. Mounier was, there can be little doubt of the objects he had in view, in the treatiſe before us.—It is a ſentiment, we believe, now generally prevalent among the impartial, that the unwearied diligence of the Philoſophers, in undermining Chriſtianity, had a conſiderable effect in paving the way for the French Revolution. And it is no leſs certain, that the ſenſeleſs mummery, but deep and diabolical views of the Free-maſons and Illuminati, in both Germany and France, by ſetting dangerous opinions afloat, and looſening ſome of the ſtrongeſt holds which ſupport the fabric of ſociety, too fatally concurred with political cauſes, (various and complicated as we acknowledge them to be) in producing that memorable cataſtrophe. That ſuch ſentiments have, for the moſt part, been adopted in Britain, is no ſecret to the German literati, who are, almoſt to a man, ardent admirers of the French Revolution. Hence, it pretty clearly appears who were the inſtigators of M. Mounier in the compoſition of his book, whoſe taſte he had to pleaſe, and whoſe opinions he was to conſult.

The work is divided into Three Parts. The Firſt Part treats of the Influence of the Philoſophers on the Revolution; the Second of that of the Free-maſons; and the Third on that of the Illuminati; which topics we ſhall accordingly examine in their order. The Firſt

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cour entertained againſt him, on that account, in Germany, that even Profeſſor Ebeling of Hamburgh, as we obſerve, (a literary character otherwiſe reſpectable) tired, perhaps, with reading or hearing European abuſe, has taken the trouble to rail at him, in laborious and long-winded refutations of his work, and cauſed them to be publiſhed in the *American Newspapers*. In conſequence, alſo, we imagine, of German or Jacobin inſtigation, a low and anonymous libel againſt Dr. Robiſon was, ſome time ſince, printed in a New York Paper. It lately fell into our hands; and, bad as our public prints in ſome reſpects are, we really believe, that any thing ſo impudent and atrocious never diſgraced them. For this aſſertion the reader will give us full credit when we add, that the truly worthy and reſpectable perſon in queſtion is not only ſcurrilouſly reviled, but repreſented as guilty of almoſt every crime, that can degrade human nature!!! Yet the whole would, of courſe, go down with a certain claſs, in America.—We mention ſo curious an anecdote, in order to ſhow the extreme credulity of our American brethren, as well as their entire ignorance in regard to the diſtinguiſhed characters of Europe: And, as our Review has ſome circulation on the other ſide of the Atlantic, it may uſefully tend, not only to undeceive them on the preſent, but guard them againſt giving credit to *anonymous abuſe*, on any future occaſion.

Part opens with a definition of the word "Philoſopher," according to the author's idea of the term. This, we muſt ſay, is of all appellations the moſt truly vague and indefinite. It may fairly be accounted a ſaddle for all horſes, a foundation for all theories; and M. Mounier takes care, but particularly in the courſe of his illuſtrations, to accommodate it to his own. In a view, rather declamatory than comprehenſive, of what he calls "the progreſs of the human mind" during the 18th century in Europe, we alſo perceive a far greater ſolicitude than formerly, for the ſudden, gigantic, and *premature* ſtrides of its advancement. In his earlier publications, his great wiſh appeared to be, like a prudent ſtateſman, to recommend the perpetuating the wiſe, and overthrowing only the noxious, or the weak inſtitutions of nations. But this ſober object now dwindles into inſignificance, and ſeems but too ready to be ſacrificed to the terrible apprehenſion of "ſtopping the progreſs of the human mind." After a sketch of the characters of Voltaire and Rouſſeau, in which he labours to varniſh the crimes of thoſe pernicious writers, he proceeds directly to the main ſcope of his enquiry, and ſhortly asks, (P. 13.) "Is it then true that the philoſophers *have begun* (began) the deſtruction of the ancient form of government in France? I know (ſays he) that this aſſertion is generally maintained, both by thoſe who wiſh to do them honour, and by thoſe who reproach them with it as a crime: But, I believe, the Revolution *has been* (was) produced by circumſtances, with which they have no connection." As the ſhorteſt anſwer that can poſſibly be given to this ſhort queſtion, we ſhall only quote the exploits, moral and political, aſcribed by M. Mounier, but a few pages before, to theſe ſame philoſophers; and he, at leaſt, will not be accuſed of exaggerating what they effected towards the deſtruction of the antient government, not only in France, but, as he fairly acknowledges, all over Europe.

"Before the French Revolution, the Philoſophers had deſtroyed, in ſeveral ſtates, that religious intolerance, which has occaſioned ſuch cruel proſcriptions; which, even in the middle of the 18th century, has, in France, cauſed ſo many perſons to languiſh in priſon, becauſe, on the ſubject of *grace*, they could not think as the Pope and the King... Our Philoſophers had cauſed the Inquiſition of Spain, of Portugal, and Italy to bluſh at their ſacrifices of human blood. Though they had not the means of deſtroying all their power, they had, at leaſt, extinguiſhed their fires, and broken the ſwords of their executioners. They had diminiſhed in the Catholic countries, the number of thoſe, who, from a ſuperſtitious zeal, or from the effect of ſeduction, and the avarice of their families, buried themſelves for ever in monaſteries, were guilty of civil, and moral ſuicide, and expoſed themſelves, if they ſhould not retain the ſame opinions, to paſs their lives in deſpair. They had induced the Sovereigns to multiply, in the tribunals, the precautions in favour of innocence: They had cauſed the ſuppreſſion of the rack in the greateſt part of Europe: They had occaſioned a mitigation of cruelty in punihments: They had ſolicited, and often with ſucceſs, greater attention to the uſeful arts; greater perfection to agriculture;

culture; more piety for the unfortunate: they had demonſtrated the injuſtice of the ſlavery of the Negroes, and forced all Men, who have not the hearts of Tigers, to deſire its ſlow and gradual abolition, by avoiding all violence, by guarding the maſters againſt ruin, and by ſecuring them againſt all danger from the reſentment, or the ferocity of their ſlaves. The philoſophers were ſtill unable, *notwithſtanding all their efforts*, to obtain, in France, the abolition of a great number of uſeleſs offices and privileges, enjoyed by a number of idle perſons, under the pretence, that ſome one of their anceſtors had poſſeſſed a fief, had been armed a knight, or had bought an office. They had not been able to ſuppreſs the rights of perſonal ſlavery, which ſtill oppreſſed the country-people in ſeveral provinces: they had ineffectually ſolicited permiſſion for the copy-holders to redeem the perpetual taxes, levied on their poſſeſſions: they had not been able to put an end to the depredations in the finances; to the oppreſſive ſyſtem of general farms; to the partiality of the tribunals, with reſpect to the crimes of perſons whoſe families enjoyed ſome influence; to the ſcandalous venality of offices; to arbitrary deciſions; to the multitude of lawyers; to the obſcurity of the laws; to the abſolute want of ſecurity for men without power, and without fortune, who were always liable to impriſonment, at the will of the military power, at the will of a hundred civil authorities, contending which ſhould exhibit the greateſt power. Such are the titles to glory of the philoſophers of the 18th century."—Pp. 5. 8.

Truly, Meſſieurs les Philoſophes, you have had ſufficient work upon your hands; and we ſhould call your efforts "*beginning* the deſtruction of the *force*" of a deſpotic government indeed with a witneſs! Moſt perſons, we imagine, would agree with us in conſidering the bare admiſſion of the fact, as putting an end to the argument. But the firſt *conceding* a propoſition, which is meant afterwards to be *diſproved*, is nothing to a man who has adopted a theory, and determines reſolutely to ſupport it. He would be an arguer far leſs pertinacious than M. Mounier, who ſhould ſo eaſily be driven from the field.—The above new and extraordinary claim to the praiſe of *toleration*, as being merited by the philoſophers, we by no means intend to paſs over in ſilence: But we rather reſerve it for an after part of the diſcuſſion.

Our author next (p. 14.) proceeds to ſketch with a rapid, but, we acknowledge, with a maſterly pencil, thoſe political cauſes of the Revolution, with which he contends the philoſophers had no connection. He delineates, with great perſpicuity, both the ſtrength and the weakneſs of the old French conſtitution; the power of the monarch; the aſcendancy of the nobles; the condition of the clergy; the debaſement of the people, and the turbulent and contumacious ſpirit of the parliaments; until, through the feebleneſs of the hands in which the executive government was placed, (but, let us alſo remember, through the fatal direction which had long and aſſiduouſly been given to the current of public opinion,) a Revolution became unavoidable in 1789. He then (p. 70.) further purſues the ſubject; and, from thence to the end of part 1ſt, lays open, with the ability of an intelligent ſtateſman, many of the ſources of thoſe cruel

misfortunes, which have befallen his country. It would be doing injuſtice to the talents of ſuch a writer not to admit, that this, which is by far the moſt valuable part of his book, may be uſefully ſtudied by the future hiſtorian. But that hiſtorian, if he bring to his work the perſpicacity and the coolneſs required by ſuch an undertaking, will take M. Mounier's relations, as well as his opinions, *cum grano ſalis*; that is, with a due allowance, not only for the partiality of an actor in the ſcenes in which he figured, but likewiſe for the prejudices of a philoſopher of Saxe-Weimar, whoſe ſolicitude is, above all things, "not to ſtop the progreſs of the human mind." In proof of this obſervation, as well as of his pertinacity as a theoriſt, we ſhall beg leave to offer a few remarks; in the courſe of which it will appear how greatly his preſent doctrines are at variance with the purity and candour of his former principles.

We believe it has been proved, beyond the poſſibility of a doubt, by Dr. Robiſon and the Abbé Barruel, as well as by ſeveral reſpectable writers of Germany, that, long before the era of the French Revolution, a ſcheme had been laid, nay that a *conſpiracy* had been formed, to exterminate the religion, and ſhake the governments, of Chriſtian Europe. M. Mounier maintains that "the term conſpiracy is generally applied only to plans, the means of whoſe execution being *combined in ſecret*, terminate in acts of violence": And "if, in the adoption (ſays he) of a ſyſtem, the effects and arguments uſed to give it aſcendancy by real conviction, were ſufficient to form a conſpiracy, there would be nothing but conſpiracies in all human opinions." (See p. 50.) We will for once be content to take the definition as M. Mounier has delivered it, and here aſk him; were not Voltaire's letters and advices to d'Alembert (which fortunately have been preſerved) the moſt unequivocal proofs of a joint plan to *co-operate* in extirpating chriſtianity? Voltaire inſtructs him what to do, and *how* to do it, ſo as that the hand that works may be *concealed* from the view. Are not his earneſt injunctions to uſe the means of *ſcience*, to cheriſh the ſtudy of Mineralogy, and ſome other branches of natural hiſtory, given with the ſelf ſame deſign; given to a ſelect and choſen band of *conſcii*? If this is not a *conſpiracy*, we give up the argument, and confeſs ourſelves wholly unacquainted with the name. What other appellation will any man give to the efforts of the ſame profligate philoſophers, to poiſon the public mind, by *ſecretly* influencing the choice of the Inſtructors of Youth, and alſo by the unwearied, and gratuitous diſtribution of licentious writings? We muſt uſe the freedom to maintain, that, had Dr. Robiſon ſearched, till now, the vocabulary of our language, he could not have diſcovered a title more appropriate, than "proofs of a conſpiracy," for his admirable work.

But, cries our Author, with an air of triumph, what ſort of philoſophers were Robeſpierre and Pethion? Not, indeed, what *we* ſhould call ſuch: but philoſophers they moſt aſſuredly called themſelves; and there is not an hiſtorical fact more clearly authenticated, than

than that the Authors of the French Revolution conſtantly *boaſted* of its being the effect of philoſophy. In their debates, in their decrees as legiſlators, in their public tranſactions with the neighbouring nations, was not every thing with theſe ſages, as it is ſtill with M. Mounier, *the glory and the triumph of the philoſophy of the 18th century?* What was the far famed "declaration of the Rights of Man?" Was it not puffed off as the very cream, and eſſence of *philoſophy?* Nay, are not all the mad projects of the Revolutioniſts, which have any ſincerity in them at all, ſyſtematic principles puſhed to their remoteſt conſequences, without qualification or accommodation to circumſtances? while their other projects are as clearly dictated by a mere thirſt of power, or of the wealth of their ſuperiors, and uniformly juſtified by *philoſophical* pretexts. Had the ſelf-conceit of a Frenchman, from which M. Mounier is by no means exempt, only ſuffered him to ſtudy, with any tolerable attention, the writings of his friends the German Propagandiſts, he would have ſeen, that, when he entertains us with maxims of ſocial emancipation, that is, the beautiful effects of "the progreſs of the human mind," he does nothing more than retail, at ſecond hand, what thoſe enlightened enquirers have long ſince diſcovered. The French, indeed, at one time, aſſumed another name than *philoſopher* for their moral and political inſtructors, ſuch as Voltaire, D'Alembert, Condorcet, &c. They called them *les Sages*:—But we have not forgotten that Mirabeau, in his advice to Frederic William, threatens that Prince with a CONJURATION *des Philoſophes, unis pour le ſoutien de la vérité, à laquelle il ſera en vain d'imaginer une oppoſition effective.*

When one of the moſt intereſting and valuable works, of which the 18th century can boaſt, "The Proofs of this Conſpiracy by Dr. Robiſon," was given to the world, that eminent man very naturally was led to appeal to M. Mounier, as one of his *ſtrongeſt authorities* for aſſerting, that the "Philoſophers and Men of letters by profeſſion," were, of all others, the buſieſt Revolutioniſts; and that their efforts, of courſe, had the moſt powerful influence upon the public mind. What then, muſt Dr. Robiſon, as well as every other unbiaſſed reader, conclude when he ſees the metamorphoſis, which the air of Saxe-Weimar has produced upon his opinions, and how ſtrangely he argues in contradiction to himſelf? As the ſubject is curious, and as it may tend to refreſh the memory of the Author, (ſhould our pages reach his retreat) we ſhall, without apology for its length, extract the following paſſage from his *Recherches*, which appeared in the year 1792, and very deſervedly ſpread the fame of their Author all over Europe. *La pluſpart des Francois déſiroient, depuis long temps, un gouvernement libre: Mais, comme on ne prévoyoit pas la poſſibilité de l'obtenir, on ne prenoit aucun ſoin d'etudier les matieres politiques; et l'on ne remarquoit point, dans l'hiſtoire, les effets des diverſes inſtitutions.... Les ſpéculations abſtraites des* Litterateurs de profeſſion peuvent être utiles aux adminiſtrateurs experimentés, *qui diſcernent les conſeils ſalutaires, des maximes funeſtes, ou impraticables: Mais,* lorſqu' ils ſont employés dans le gouvernement, *ils*

ſont, pour la plus part, d'autant plus dangereux, qu'ils ſont accoutumés à tout ſacrifier, pour ſe rendre célébres. Se conſidérant comme les precepteurs du genre-humain, ils ſe plaignoient, depuis longtemps, d'être écartés de l'adminiſtration; et quand ils appercurent une voie pour y parvenir, ils s'y précipitêrent en foule: *Ils ſe hâtèrent de trahir ceux, dont ils recevoient auparavant des ſalaires et des recompenſes*; et flatterent la multitude, comme ils flattoient precedemment les courtiſans du prince. Ils adopterent les opinions les plus democratiques: *Ils etoient bien aſſurés d'entraîner, par leur exemple, tous ces vils égoiſtes, pour qui, faire placer leur nom dans une gazette, etoit le ſupreme bonheur; tous les hommes tourmentés d'orgueil, et de la jalouſie, incapables de ſupporter aucune diſtinction, qui ne ſoit leur partage; tant d'autres, qui cherchoient, depuis long-temps, à fixer ſur eux les regards du public, qui étoient connus ſous la denomination de* martiniſtes, illuminés, *quietiſtes, janſeniſtes, economiſtes, et pour qui toute doctrine etoient indifferente, pourvu qu'elle les fit arriver à leur but.* Mais la ſecte, qui s'est le plus diſtinguée, eſt celle de nos pretendus PHILOSOPHES, dont l'alliance avec la populace briſa tous les liens ſociaux avec rapidité. *Une pareille union ne pouvoit produire que des monſtres! Recherches*, Tom II. Pp. 147. 148. 149. See alſo his *Expoſé de ma Conduite*, publiſhed in 1789, p. 52. &c. Should the wondering reader be unable to reconcile theſe explicit ſentiments with the whole ſcope and tendency of the preſent production, he has only to reflect, that there is an eſſential difference between the reſpectable M. Mounier, of 1789, the then admirer of the Britiſh Conſtitution, and the now Germanized M. Mounier, at the court of an author-loving prince, where the Ducheſs is the Mæcenas of the place; and where he muſt cautiouſly avoid, like the reſt of his colleagues, every topic that might tend to "ſtop the progreſs of the human mind." We ſee very well, that he would have us make a ſpecious, but unmeaning difference, between thoſe who commenced, and thoſe who afterwards conducted, the Revolution. But that event (and M. Mounier knows it well) was not the ebullition of any *ſingle* moment. It is an unexampled, and horrid *train* of enormities and crimes, that has brought France to her preſent condition; a train moſt artfully commenced, and as diligently continued, on general and avowed *philoſophical* principles.

It is to the ſame metamorphoſis, which we have juſt now mentioned, that we are forced to attribute the very different colouring given to his deſcription now, and to that publiſhed nine years ago, of the effects which the writings of Rouſſeau and others had produced in France. In his *Recherches*, he openly denounces the Social Contract as the moſt pernicious book, that had ever been compoſed on the ſubject of government (*le plus mauvais ouvrage qu'on ait ecrit ſur les gouvernemens*), and owns its influence on the Revolution to have been ſuch, that it was aſſumed as the text-book, from which the legiſlators and Revolutioniſts drew their entire political ſcience, and their horrid principles of anarchy. (See Tom. II. p. 150.) But, in the greatly altered

altered tone of his preſent volume, he makes light of the whole evil, and confidently tells us, that of the few in France, who read or comprehended ſuch books, as either Rouſſeau's Social Contract, or the Abbè Mably's treatiſe on the Natural order of Societies, "the majority conſidered them merely as brilliant declamations, and as pieces of wit, which did not call for a ſerious examination, and excited no greater *attention* than the Utopia of Sir Thomas More"!!

He who can hold forth, and without a bluſh, or even an apology, ſuch contradictory doctrines to the public, we muſt take leave to ſay, is poſſeſſed of an aſſurance, which would not fail to do honour to the moſt impudent partizan, whether of the more moderate, or the more violent, Revolutioniſts. Yet what is this to the ſtill greater impudence with which he boaſts of the ſervice rendered to the world by the philoſophers, in their ſupport of *toleration in reſpect to religious ſentiments!* True, indeed, it is, that this deſperate crew had toleration conſtantly in their mouths, but their hearts were far eſtranged from it, and were moſt rancorous and intolerant, as to every thing that regarded Chriſtianity or its doctrines. We pray you, M. Mounier, did the main purpoſe, nay the very watchword, of their leader Voltaire, *ecraſez l'infame!* favour any how of toleration? The real fact is, that, by the practice of ſervility, by groſs adulation, (See the paſſage we have above quoted from the *Recherches*) by an utter dereliction of their lofty principles of morality, they courted the favours of the licentious great, in order to procure, as they pretended, the liberty of *ſentiment*; a liberty which the nation for centuries had poſſeſſed. But it was not the liberty to think, but the liberty to *write what they pleaſed*, that theſe deſigning miſcreants ſo ardently panted for; becauſe from the enjoyment of the former no law reſtrained them: —It was a liberty to dictate; a liberty to attack the uſeful ſentiments profeſſed by the majority of the nation, and ſo ſolemnly protected by its laws: in a word, a liberty to deſtroy them, and to bring their profeſſors into contempt and abhorrence.—Philoſophy, confident in the certainty of its doctrines, *cannot* tolerate; for it cannot yield: In the nature of things, every thing muſt yield to it. It is true, force may ſhut the mouth of a philoſopher. But remove, for a moment, the ſalutary reſtraint, and it is his principle to cry aloud, but not to ſpare.

Now let us ſee, M Mounier, how the philoſophers conducted themſelves. No ſooner had they arrived at the ſummit of power, than every expreſſion of their ſentiment was an arbitrary decree; and every new decree more *intolerant* than the one that had preceded it. Thus, at length they completed (or in their own gipſey-jargon *organized*) a perſecution more cruel and unrelenting, than the world ever ſaw, under the moſt deſpotic tyrannies, and in the darkeſt periods. Even before the philoſophers had ſeized upon the helm of affairs, under the maſk of procuring toleration for every ſpecies of religious worſhip, they formed their plan of getting rid of religion altogether. They firſt ſet the nation by the ears about dogmatical diſputes, which they conſi-

dered as a ſure method of gradually undermining all reſpect for the eſtabliſhment; and then, to crown the whole, while they ſpared with caution the poſſeſſions of the ſectaries, they confiſcated the property of the Church. Amidſt this ſcene of ſacrilege and rapine, who can have forgotten what that miſcreant Barnave was heard to cry out? that pure, upright, and well-intentioned ſtateſman, whom M. Mounier now ventures to applaud; *Il faut tout détruire! oui, tout détruire; parcequ'il faut tout renouveller!* Yet the ſame M. Mounier could, a few years ago, write, and we believe then with ſincerity, the following eloquent, and ſtriking account of the proceedings of Barnave and the philoſophers. *L'Aſſemblée offrit le ſpectacle le plus révoltant, qui puiſſe ſouiller les regards d'un homme juſte, quel que ſoit ſon pays, ou ſa réligion. On vit des athés, ou des hypocrites, vouloir enchainer les eſprits par des ſermens, aprés avoir donné l'exemple du parjure; établir un nouveau culte* par la force des armes, *et par l'appui des brigands; parler de* tolerance, *pendant qu'ils laiſſoient perſécuter ceux, qui préferoient l'ancienne réligion de leur familles, qu'ils arrachoient au peuple ſes temples, et ſes prêtres! En proſcrivant le culte Catholique, elle réconnoiſſoit qu'elle n'avoit pas le droit de s'emparer des biens deſtinés aux autres cultes; promettoit á leur ſectateurs de les célébrer ſolemnellement, ſans entreprendre de rien exiger d'eux, qui pût bleſſer leur doctrine.* Recherches Tom. II. Pp. 51. 52. And yet, ſays our author in his preſent treatiſe, *toleration* is the boaſt of the philoſophers!—He who can ſo eaſily forget what himſelf has written, may not poſſibly remember what his philoſophic countrymen have enacted. He may forget that the government of France baniſhed Chriſtianity, nay all religion, from the Republic, and ſolemnly declared that "death is an *eternal ſleep*"! Who could do this but philoſophers? And are not his friends Sieyes, and Condorcet, and Talleyrand all worthy of the title?

The editor of the *Revolutions-Almanach* for 1797, a well-principled and uſeful periodical work on the French Revolution, publiſhed in Germany, has ſome ſtrong and pointed remarks upon the intolerant ſpirit of the Philoſophers. *Man trieb den Religionshaſs in Frankreich zu einem ſo hohen Grade von Raſerey, daſs die ganze Weltgeſchichte kein ähnliches Beyſpiel von Wuth und Erbitterung aufzeigen kann . . . Sagt mir doch nur, ihr die ihr darauf auſginget, jeden Begriff von Religion und Moralitat aus dieſem herrlichen Lande zu verbannen, welchen Nutzen konntet ihr euch wohl von jener Räuberlehre verſprechen, die keinen andern Endzweck zu haben ſchien, als aus unſern Kindern eine Raſſe von Gottesläugnern zu bilden? Wer gab euch das Recht, den Prieſtern ihr Brot zu nehmen, ſie in den Kerker zu werfen, ſie zu ermorden, zu erſäufen, in Stücken zu hauen; Laſſt ſich wohl ein Fanatismus denkem, der abſcheulicher wäre, wie dieſer? Und ihr durftet es wagen, gegen Fanatiſmus zu declamiren*?*

* Twenty years ago we ſhould have thought it proper to give a tranſlation of a quotation of this ſort, but the great number of German ſcholars, now to be found in every part of the united kingdom, ſeems to render it almoſt as unneceſſary, as if we had quoted a paſſage from a French author.

Forced

Forced as we are to compreſs, within a few pages, what both demands and deſerves a volume to enforce, we cannot take leave of the preſent writer, who, by the way, is an *inſtructor of youth*, without taking notice of his myſterious ſilence reſpecting chriſtianity, and, in fact, with regard to *religion*, itſelf. Had we room, we could quote to him what his great oracle Monteſquieu ſays concerning it. Even his favourite Rouſſeau, acts with a decent candour, and declares; *Nos gouvernemens doivent inconteſtablement à la Religion Chretienne, leur plus ſolide ſoutien, et leur Revolutions moins ſanguinaires. Ce changement n'eſt pas l'ouvrage des Lettres; car partout, ou elles ont brillé, l'humanité n'en a pas été plus reſpectée.* We will paſs over the abſurdity of M. Mounier, in aſcribing many of thoſe meliorations and changes, which clearly aroſe from the good ſenſe of mankind, or, on ſome occaſions, were the conſequence of abuſes puſhed to extremity, and beg leave to aſk him, in what conſiſts his boaſted illumination of the 18th century? And, did we not doubt the ſoundneſs of his *creed*, we ſhould further demand, if the NEW TESTAMENT be the work of that boaſted period?—or whether his *philoſophers* have gotten any thing more pure and perfect?—Beyond queſtion, the knowledge of material nature has prodigiouſly advanced in modern times. Men are now better chemiſts, and aſtronomers, and engineers, than in the brighteſt ages of Greece and Rome, or in any period ſince the fall of thoſe memorable empires. Yet, in ſpite of M. Mounier and the philoſophers of Saxe-Weimar, we muſt be permitted to think, that there is to be found in Cicero's offices, in his Tuſculan queſtions, and, above all, in his truly excellent books *De finibus Bonorum et Malorum*, as good ſyſtem of morals, as in any modern production. Sure we are, that the rights and duties of ſocial man, are by the great orator as completely deſcribed as, and without doubt they are more powerfully enforced than, by any modern moraliſt. And if we ſearch after the conſtituents of a happy life, or the *ſummum bonum*, and the beſt means of attaining it, where ſhall we find the queſtion more profoundly inveſtigated, than in the noble doctrines, and immortal compoſitions of the Porch and the Academy? The truth is, we excel the antients, in having made a more accurate anatomy, than they did, of the human intellect, and a finer theory of the affections. But, were the ſcience brought to perfection, we greatly fear, that it would tend to diſſeminate the poiſon of indifference, not to enhance the charm of virtue. It would cool, rather than invigorate, the moral ſentiments of mankind, by exhibiting, naked to the view, the real mechaniſm of the heart. Materialiſm, we know, uniformly produces this pernicious effect; and, for the ſame reaſon, alſo, it would be the conſequence of a philoſophy ſo perfect, as to ſhow every motive in its *preciſe degree*, and its multifarious relations.

But here we muſt repreſs ourſelves, having already far tranſcended our uſual limits. We ſhould never have done, were we to adduce every inſtance, wherein our author is found at variance whether with

true

true philoſophy or with himſelf, whether in his former, or in his preſent, ſpeculations. It muſt be acknowledged, that he ſucceſsfully refutes ſome feeble arguments, and unfounded aſſertions of the Abbe Barruel, and laughs at that well-meaning writer as a theoriſt, who, having once adopted a *ſyſtem*, is reſolved to bend every circumſtance to its laws, and to preſs right and wrong, truth and error, indiſcriminately into its ſervice. But, unluckily, he forgets, that he himſelf is a theoriſt at leaſt as pertinacious. Having found it convenient, after nine years, to new-model his opinions, and aſſert, that "the philoſophers of France had no influence on the Revolution," he maintains, through thick and through thin, ſo abſurd a propoſition; in violation alike of hiſtorical truth and undoubted teſtimony; and, at all events, at the expence of his name as a writer, and of his conſiſtency and candour as a man. We are very far from thinking, that the awful event, to which we now allude, is *ſolely* to be referred to the peſtiferous influence of modern philoſophy:—But we will ſay, that the eyes of him muſt be indeed darkened by no common film of prejudice, who is unable to ſee, that it fatally operated as *one* of its moſt efficient cauſes, and is not ready to cry out, with the feeling anguiſh of the poet—

Hoc fonte derivata clades,
In patriam, populumque fluxit!

Should theſe ſtrictures on M. Mounier, which juſtice has drawn from us, ſeem ſevere to any, we beg leave to compenſate for them by obſerving, that, notwithſtanding we widely diſſent from him in reſpect to his main propoſition, we have yet found much both to applaud and admire, in this firſt part of his book. The whole clearly evinces the writer of deep reflection, and extenſive experience, who has diligently made a ſtudy of men as well as books, and whoſe ſpeculations, when freed from their preſent trammels, might yet benefit his country.

There is one thing, however, which we cannot help remarking, and that is, that, while the author ſpeaks pretty freely of the dead, he cautiouſly abſtains, in contradiction to his former practice, from the panegyric or the reprehenſion of *living* characters among his countrymen: and, in regard to the preſent ſtate of France, or its deſpotic ruler, he preſerves the moſt uniform, and guarded ſilence. Does he then, perchance, hunger and thirſt after a ſight of his native land?*

* When this paſſage was written, we meant to hint at the poſſibility of our author's having a ſecret deſire to return to France, as it was ſtrongly impreſſed upon our minds, from the whole ſpirit of his preſent book. We are not now, therefore, ſurpriſed to learn, that he has actually returned to Grenoble, where, as it is ſaid, he affects to have given up *politics*, and prefers the calmer occupation of an inſtructor of youth. But a genius like Mounier's *cannot lie ſtill*; and we will venture to predict, that, in ſpite of his fine theories of Republican *freedom*, he will ſoon be ſeen figuring *in aulâ principis*.

And

And would the author of the *Recherches*, after what he has written on the ſubject of *Liberty*, at length enliſt in the ſervice of an all-powerful, but "moſt Chriſtian" Conſul, who not only himſelf has no paſſion for literature, but whoſe "moſt Chriſtian" conſort is neither a bel eſprit, nor an aſtronomer?—Be that as it may, he expreſſes one ſentiment of ſuch a caſt, as we preſume will not *now* prove a hindrance to theſe views of ambition; a ſentiment which, however hoſtile to "the progreſs of the human mind," ſhould be written in letters of gold, over the door of every aſſembly, that is held for important legiſlation, or political purpoſes:

"No good,—not even political *liberty*—is worth the peace and perſonal ſafety, which is enjoyed under a moderate government, whatever may be the *viciouſneſs of its origin*. And that the oppreſſion muſt be very cruel indeed, where the evils it may produce can be equal to thoſe, which are the inevitable conſequences of a tumultuous revolution in political inſtitutions." Pp. 70 and 233.

In our next Number, we ſhall pay ſome attention to what the author has advanced, in his 2d and 3d Parts, concerning the Freemaſons and Illuminati; and alſo to the merits of his friend and tranſlator, in having given to the work an Engliſh dreſs.

(To be concluded in our next Number of the Review.)

Beſchreibung einer im Sommer 1799, *von Hamburg nach und durch England, geſchehenen Reiſe. Von P. A. Nemnich, B. R. Licentiat. Narrative of a Journey from Hamburgh to England, and through that Country, performed in the Summer of the Year* 1799. Tubingen, Cotta, 1800. Griffiths, London.

MR. NEMNICH is a man famous throughout Europe, for his ſkill in languages, and his knowledge of the ſciences, the arts, and the modes of life which language is employed to expreſs. A polyglott dictionary of commerce, in twelve different languages; a ſimilar polyglott of natural hiſtory; a nomenclature of pathology, or dictionary of the names of diſeaſes, in ten languages; works which he has already publiſhed with ſucceſs; are monuments of the extent of his erudition, and of the laudable diligence with which he ſtrives to make his ſtudies of benefit to mankind.

The writer of this article had occaſion to converſe frequently with Mr. NEMNICH when he was in London, in 1799. His converſation was modeſt, ingenuous, and pregnant with valuable information. He ſeemed eminently to poſſeſs thoſe powers of obſervation and that candour of judgment, which one ſhould very much wiſh every traveller to be endowed with, who undertakes to oblige the public with a narrative of any of his journies. The erudition of the ſcholar appeared to be aſſociated in his mind, with the acute and various common life intelligence of the manufacturer and the merchant.

In

In a ſhort prefatory advertiſement, he gives this account of the circumſtances by which he was engaged to write and publiſh the ſubſequent narrative.

"When I firſt conceived the deſign of a journey to England; to prepare any narrative of it for publication, did not at all enter into my intention. A letter, however, which came to my hands from Mr. Cotta, but a few days before my departure, engaged me not to neglect ſo good an opportunity of furniſhing him with ſome materials for the periodical work which he carries on. Thoſe materials gradually ſwelled into the preſent volume. If the reader ſhall find either inſtruction or amuſement in it; his thanks are, therefore, due much rather to Mr. Cotta, than to myſelf.

"I have had no leiſure to avail myſelf of the books of other travellers into England, for the improvement of my own. But, it is my fixed opinion, that a traveller ought, in ſuch a narrative, to relate as little as poſſible that he has not ſeen with his own eyes.

"My ſtyle of writing may poſſibly be cenſured as too careleſs. But, I have to plead in excuſe, that I had not more than a month allowed me, in which to prepare my book for the preſs. Books of travels, more than any others, ought to be printed with as little delay as poſſible after the time at which the obſervations they contain, were actually made. Otherwiſe, changes quickly intervene; and the objects of which the traveller ſpeaks, have departed like the viſions in a dream, before he deſcribes them to the public.

"I have uſed every care to ſuffer nothing to eſcape from me, in the following narrative, at which any perſon might juſtly take offence. I have, throughout, ſtudied nothing but a candid repreſentation of uſeful truths."

Such is the idea which Mr. Nemnich gives of the origin and nature of his work, in his prefatory advertiſement.—He begins his narrative, with the period of his departure from Hamburgh.—He ſhortly deſcribes the places through which he paſſed on his way to Ritzebuttel, where he took ſhipping for England.—He landed at Yarmouth, of which, and of the places through which he travelled to London, ſome account is introduced.—On the preſent ſtate of the Britiſh capital, he does not enlarge.—After a ſtay of ſome time in London, he went to viſit Oxford, where he was honoured with ſome obliging civilities by Dr. Jackſon, the learned Dean of Chriſt-church, and by Dr. Pegge.—At Woodſtock, he took for his guide, one of the productions of that voluminous compiler Dr. Mavor.—Being particularly inquiſitive concerning our Engliſh arts and manufactures, he failed not, while in Oxfordſhire, to viſit *Witney*, famous for its blankets; and Banbury, not leſs diſtinguiſhed for its manufactures of pluſh and ſaddle-girths.—At Birmingham, he appears to have paſſed ſome conſiderable time; and he is, moſt inſtructively copious and exact in his account of its manufactures.—His attention was particularly drawn by the coal and iron mines in the vicinity of Wedneſbury.—He went to ſee Wolverhampton, famous for its manufacture of hardwares.—He viewed the iron-works in Colebrooke-dale.—From Birmingham he went to Coventry; the manufactures of which he particularly enumerates and deſcribes,—not forgetting the notable hiſtory

tory of *Peeping Tom.*—Of Hinckley, the ſeat of conſiderable ſtocking-manufactures, he relates, that the firſt ſtocking-loom ever ſeen there, was brought into it, in the year 1640.—Leiceſter, Nottingham, Mansfield, Cheſterfield, and Derby are the next ſubjects of his deſcription.—He paſſed then to Sheffield: and the detail is highly intereſting which he gives of the ſtate of its manufactures.—A conſiderable portion of his book is filled with his obſervations on the woollen manufactures of Wakefield, Leeds, Huddersfield, Halifax, Bradford, and Keighley.—His account of the town of Manchester, its manufactures, its eſtabliſhments for inſtruction, and its philoſophical ſociety, is minute, correct, and pleaſing.—He next proceeded to Liverpool. Its trade appears to have engaged his attention and enquiries, not leſs than the manufactures of Manchester: and the account which he gives of it, is alſo correct, and as minute as the nature of his work would allow.—Of the town of Worceſter, he relates, among other things, that from the diſtillery there carried on, government derives a duty to the amount of 700l. ſterling, a week.—Kidderminſter he celebrates for the excellent ſhag and pile carpets which are there manufactured.—He went, next, to viſit the chief ſeats of trade and manufacture in the weſtern counties. The towns of Briſtol and Bath, and the woollen manufactures of Glouceſterſhire and Wiltſhire are deſcribed by him, with intelligence conſiderably full and accurate.—From Bath, he returned to London. He mentions, with grateful recollection, the civilities he experienced at the houſes of Sir Joſeph Banks and Dr. Maxwell Garthſhore; but has forgotten to make any public acknowledgement of the kindneſs of Dr. MACNAB ſo eminent as a mine-maſter and mineralogiſt, by whom he was introduced to both thoſe gentlemen, and whoſe polite notice was, in many reſpects, of the greateſt ſervice to him. Mr. Nemnich returned to Yarmouth by the way of Norwich, of which he enumerates the manufactures. From Yarmouth, he ſailed for Hamburgh in company with a Spaniard from the iſland of Trinidad.

To this narrative of his journey, he has ſubjoined ſome ſeparate articles of information. Theſe are; ſome obſervations for the direction of travellers; an aſſemblage of unconnected paragraphs which he names *varieties*; an amuſing article under the title of *Puff and Cunning*; a Nomenclature of Jockey phraſeology; hints reſpecting a number of the gambling diverſions popular in England; ſome remarks on the analogy between the German and the Engliſh languages, and eſpecially on the reſemblance between the German and certain provincial dialects of the Engliſh; with a view of Anderſon's ſcheme for an univerſal language, and an engraving of certain characters belonging to that ſcheme.

To the juſt praiſe of the author, with which we began this article, we may, here, add ſome fair commendation of his book. It is written without oſtentation of ſcience or eloquence. We find in it, no matter unſeaſonably introduced, merely to ſwell the volume, or to ſhew, how very much the author knows. A ſurvey of the manufac-

tures

tures of England, ſeems to have been what, in his journey, he had it chiefly in his view to make. There is perhaps no other book, not of greater bulk, even in our own language, from which ſo much may be, at once learned, reſpecting thoſe manufactures. We have no book whatever that gives ſuch a ſketch of the ſtate of our manufactures, for the ſummer of the year 1799. Even if the book had not this merit, there is another of conſiderable value to an Engliſh reader, which cannot be denied to it. It gives us the advantage of ſeeing the moſt important eſtabliſhments of Engliſh induſtry, not through the colours of our own patriot partiality, but as they appear to an enlightened foreigner who views them through the media of notions relative to the ſame ſpecies of things, which he has acquired in other countries. An able tranſlator, therefore, who, correcting ſome few errors, and ſupplying with judicious notes, a few deficiencies, ſhould give a good Engliſh verſion of this ſmall work, would certainly do an acceptable ſervice to the public. The ſtyle, in the original German, is ſometimes careleſs, and ſometimes awkward, but in the whole, ſimple, unaffected, and lively.

Antiquitatum Botanicarum Specimen Primum; Auctore Curtio Sprengelio, M. D. Profeſſore Publico Ordinario Medicinae et Botanices in Univerſitate Literarum Halenſi, &c. &c. Accedunt Tabulæ duæ æneæ. Lipſiæ. Bibliopolii Schaferianii. A Firſt Specimen of Botanical Antiquities. By Curtius Sprengelius, M. D. &c. With two Copper-plates. Schafer and Co. Leipſic; Griffiths, London. Pp. 110. 4to.

BOTANY is a branch of ſcience, which may be, in ſome ſort, reckoned to have been created by the moderns. Even till the period at which it was ſo happily arranged and illuſtrated by the labours of LINNÆUS, it did not, uniformly, obſerve and deſcribe the plants whoſe hiſtory it undertook to diſplay, with an accuracy and preciſion ſufficient in every inſtance, to make any particular plant when met with in nature, to be recognized at once by the Botanical deſcription of it. The farther we carry our reſearches backward into the literature of the dark ages, and even to the times of claſſical antiquity; ſo much the leſs do we ſtill find of botanical information in the books which are preſerved; and ſo much the more looſe and incapable of certain illuſtration by a reference to plants which we know in nature, are the botanical notices here and there ſcattered in the works of poets, hiſtorians, and philoſophers rarely mentioning ſuch things otherwiſe than incidentally, and while intent on other ſubjects.

In the preſent ſtate, however, of the ſcience, it is of importance for us to be able to interpret the botanical language of the Ancients, in that language of botany which we ourſelves uſe. It is of importance, that, in reading any thing reſpecting any plant, in Pliny, in Virgil,

Virgil, in Homer, in Theocritus, &c. we ſhould be able to walk into the garden or the field, or to turn to our Horti Sicci, or to our collections of engraved plants, and to ſay with certainty,—" this is the very plant of which the author, in this place ſpeaks."

BAUHIN was the firſt eminent botaniſt, whoſe authority in regard to the real characters of the plants mentioned by the Greek, the Roman, and the ancient writers, was followed implicitly by claſſical ſcholars. SALMASIUS, not ſo much a botaniſt, as a critic, made a number of collections, to illuſtrate by the compariſon of parallel paſſages, the notions which he had conceived of the real characters of the plants mentioned by the ancients. He was followed, in this tract of reſearch, by OLAUS CELSIUS, eminent at once as a botaniſt, as an extraordinary proficient in claſſical and ſacred learning, and as a philoſopher capable of the moſt acute diſcernment, and the moſt ingenious inductions. ADANSON and SCOPOLI have laboured, more ſlightly, in the ſame field of botanical and antiquarian inveſtigation. Much, however, remains to be done, before it ſhall be indubitably aſcertained, to what ſpecies in the modern ſyſtem of vegetables, all thoſe plants are to be referred, of which the ancients may have any where happened to ſpeak.

It is in conſideration of theſe things, that the learned Dr. SPRENGELIUS has undertaken the work of which the firſt ſpecimen is now before us. He regrets the want of various aſſiſtances in its performance, which might have been found in ſeveral of the loſt works of antiquity, and in ſome Arabian manuſcripts which, though he knows where they are depoſited, he has not been hitherto able to procure.—*Mago*, the Carthaginian, at a time when Africa was the granary of the world, wrote, in the Punic dialect of the Phœnician or Syrian language, a work on huſbandry, which was, by the command of the Roman ſenate, tranſlated into Latin,—was tranſlated by Dionyſius of Utica, into Greek,—and was, by Diophanes of Bithynia, contracted into a Greek abridgement. This work no longer exiſts, in any form: And its loſs is exceedingly to be lamented; as it would undoubtedly have thrown great light on many of the obſcurities in ancient botany.—The writings of Diocles of Caryſtus, of Nicander, Iceſius, Iolaus, and Ariſtomachus, Grecian botaniſts, have been, likewiſe, unfortunately loſt.—The works of the Arabians, *Abdollatiph* and *Avicenna*, Mr. Sprengelius has had an opportunity to peruſe. The book of *Abul Fadli* from which Olaus Celſius derived ſo much aid, has not come into this writer's hands. *Abu Hanifah*, who lived in the beginning of the ninth century, is ſaid to have written with great ability, on botanical ſubjects; but, his work is not now extant. There is in the library of the Eſcurial, a work on agriculture, the production of *Ebn Alvam*, which, however, Sprengelius has not had an opportunity to read. But, of all the Arabian botanical writings, that, in regard to which his curioſity has been the moſt earneſtly excited, is the work of *Ebn Beithar*, a native of Malaga in Spain, who flouriſhed in the thirteenth century. This man travelled,

as a botaniſt, in ſearch of plants, over all the countries under Mahometan dominion. He was, for a time, chief phyſician to the ſovereign of Egypt; from whoſe court, having travelled afterwards to that of the Caliph of Damaſcus; he was there advanced by Malekum Alkamel, to the dignity of Vizier. Three manuſcript copies of his botanical work are preſerved, in the three great libraries of Leyden, Paris, and the Eſcurial. It is intituled, "A great Collection of Simple Medicines;" but is, in fact, a copious hiſtory of plants in general; adding to thoſe enumerated by Dioſcorides, ſuch, alſo, as *Ebn Beithar* knew only from his perſonal inſpection of them; and ſubjoining both the Spaniſh and the Latin ſynonyma to the Arabian names. Mr. Sprengelius had not himſelf ſeen the work of Ebn Beithar, at the period of the date of his preſent publication. He ſpeaks of it from the accounts of Caſiri, Poſtel, Bochart, and Saumaiſe. But he expreſſes the moſt earneſt deſire to obtain a copy of a manuſcript ſo invaluable; and with true botanical and literary enthuſiaſm, in concluding, ſays,—"Cujus ſi compotem fieri unquam contigerit, me proſperiorem neminem arbitror futurum eſſe."

The VIOLETS of the ancients; the OAKS which they celebrate; the CYTISUS; the LOTUS; the ASPHODEL; CANCAMUM; the MYROBALANOS; are the plants whoſe real characters and hiſtory he inveſtigates in the ſeven chapters which compoſe this firſt ſpecimen of his work.

He diſtinguiſhes thoſe plants to which the antients occaſionally gave the common appellation of *Violets*, into two varieties; the Ἰον, or Μελανιον of the Greeks, *Viola Odorata* of modern botany; and the Λευκοιον of the Greeks, called by modern botaniſts, *Leucoium vernum* or *Cheiranthus annuus*, by the Arabians, *Kheiri*. By an induction of various paſſages from Homer, Heſiod, Theophraſtus, Nicander, and Euſtathius, he ſeems to prove ſatisfactorily, that the *Sweet Violet* of Engliſh botaniſts (*Viola Odorata*), and that alſo, to which we give the name of *Dogs Violet*, (*Viola Canina*) were among the Ἰα and μελάνια, of the ancient Greeks. He proves the *Viola* of Virgil to be a plant entirely different from that which he names *Vaccinium*. He ſeemed to us, to be eminently ingenious and happy in diſtinguiſhing the epithet ἀχρόν in a paſſage of Nicander preſerved by Athenæus, as certainly applicable to the *Viola Lactea* (*our cream-coloured Violet*) alone. But, we cannot help thinking, that, by more diligent reſearch, he might have found ſeveral other varieties, beſide thoſe which he here expreſsly enumerates, to have been comprehended by the ancient Greeks, under the common appellation of Ἰα or μελάνιον.—The Λευκοιον is the ſecond ſort of Violet, of which he traces the character. We, here, alſo admire the ingenuity and erudition which he diſplays; but we are not prepared to decide with him that the Λευκοιον of the ancients is abſolutely the ſame as either the *cheiranthus annuus* or the *Leucoium Vernum* of Linnæus.

In his reſearches relative to the ancient botanical hiſtory of the *Oak*, he enumerates eleven ſpecies which grow in thoſe parts of the

Oil

Old World, which were known to the writers of antiquity; and obſerves, that any ſort of oak mentioned by the ancients, muſt, of courſe, be referred to one or another of thoſe ſpecies. אלה, the oak celebrated in the Old Teſtament, as growing on the hills of Baſhan, is here ſhewn by Mr. Sprengelius, to have been the *Quercus Pedunculata* (the *True Britiſh Oak.*) The δρυς of the Greeks, ſometimes, according to him, ſignifies, in books of the greateſt antiquity, any tree in general. Its moſt common uſe is, however, to denote either the *Quercus Robur*, (the *Seſſile-fruited Oak* of Engliſh botany) or the *Quercus Pedunculata.* When the δρυς is mentioned as exceſſively hard wood, as tall and ſtately in its growth, as flouriſhing in low ſituations by ſprings or rivers; the *Quercus Pedunculata* is then indicated. When it is diſtinguiſhed as growing in mountainous ſituations, it is the *Quercus Robur.* The φηγος of the Greeks, and the *Eſculus* of the Latins, denote the ſame tree, namely, that which is known to modern botaniſts, as the *Quercus Eſculus* or *Italian Oak.* The αιγιλωψ of Theophraſtus, is the *Quercus Cerris* or *Burgundian Oak* of modern botany. The αιγιλωψ of the Greek authors, is in the judgment of Mr. Sprengelius, the *Quercus Aegilops* or *Velanida*, known to the moderns as a tree common in the South of Europe, and ſtill more in Aſia,—the oak which furniſhes our Aleppo galls. The πρινος of the Greeks, the *Hex* of the Latins, is the *Quercus Ilex* of modern botany, comprehending both the *holm oak* and the *holly.* The *Quercus Coccifera* or oak which affords the kermes-inſect for dying ſcarlet, was known to the ancient Greeks by the name of πρινος.

In a very ingenious diſquiſition concerning the CYTISUS, Mr. Sprengelius ſeems to aſcertain ſatisfactorily, that it is no other than than *Medicago Arborea*, a beautiful ſhrub plant common in the ſouth of Europe.

But, we cannot conveniently follow the author in detail, through the reſt of theſe diſquiſitions. They are all equally rich in valuable and rare erudition, in exquiſite proofs of extenſive and accurate botanical knowledge, and in a happy ingenuity of reaſoning ſuch as may be judged to exalt the claſſical ſcholar to the level of the philoſopher who deals only in the diſtinctions of abſtract ſcience.

Dannemark's Stadte und Schloſſer; in Kupfern, von Brun: hiſtoriſch topographiſch beſchreiben und herauſgegeben von Sander Nyerup und Lahde, &c. The Towns and Caſtles of Denmark; the Engravings by Brun; edited, with topographical and hiſtorical Deſcriptions, by Alexander Nyerup and Lahde. Number I. *in Folio; containing* 6 *Copper-plates, with* 4 *Pages of Letter-preſs to each Plate,* deſcribing it Subject *in German and Daniſh.* 1800. Copenhagen.

THE publiſher of this work is Mr. LANDE, a printſeller in Copenhagen. It is to be completed in 10 Numbers, and is publiſhed by ſubſcription. Each Number is to exhibit repreſentations

of two Royal Caſtles, two remarkable parts of the metropolis, and two towns or villages ſituate in other parts of the kingdom. This firſt Number, accordingly repreſents the caſtles of Frederickſburgh and Hirſchholm; the houſe of correction, and the channel of Frederickſholm at Copenhagen; with the towns of Helſingor and Kallundburg. The engravings are rather correct and faithful than in an able ſtyle of execution. The deſcriptions are brief, clear, and communicate thoſe facts which it is natural to expect to find in them.

Romantiſch Dichtung, von Ludwig Tieck. Jena: Frommann. Pp. 492, 8vo. *Romantic Poems, &c.* 1799.

THE firſt of theſe poems is intituled *Prince Zerbino, or Travels in Search of Good Taſte; a Drama, in ſix Acts.* Our readers may, probably, be entertained with the following analyſis of it.

It opens with a *Prologue*, in which a huntſman entering with a French horn in his hand, winds it, and then ſings a hunting ſong.

In the *Firſt Act*, Prince *Zerbino* is repreſented as having become diſordered in his underſtanding by exceſſive application to ſtudy. While the *Doctor* who attends him is muttering oaths againſt certain Courtiers; that important perſonage *Jack Fool* enters, and thus accoſts him:—

"*Jack Fool.* Maſter Doctor! Maſter Doctor!

"*Doctor.* What would you?

"*Jack Fool.* The Prince is following them: he will certainly die.

"*Doctor (aſide).* Odds'bodikins! I ſhould be there!

"*Curio.* The Prince die!

"*Jack Fool.* O! Yes! My Lord! He will be gone in a few moments. And we, poor ſouls, and the empire, ſhall be left behind, helpleſs orphans, No, no! We ſhall never ſee his like again! Ohon! Ohon!

"*Selinus.* How ſo?

"*Jack Fool.* Worthy Mr. Selinus! He miſtook me for the moſt worſhipful and learned Mr. Leander; and that was no good ſign. And then he coughed, and talked ſomething about the eternity of the world, and the incorruptibility of matter which I did not well underſtand. I was terrified to hear him ſpeak ſo wildly; but, nevertheleſs, made the beſt anſwer I could, to divert his mind from ſuch bad thoughts. But, then, he told me, that Mount Ætna had proved itſelf able to digeſt the philoſopher Empedocles. And, to that ſpeech, I had no reply to make."

(The remainder of the analyſis of this fine ſatire on the pedantries and follies which now infect German literature, ſhall be given in a future Number.)

MISCELLANIES.

TO THE EDITOR.

SIR,

AS the ſubject of ſending part of the Holy Scriptures to China has lately cauſed ſome converſation and is recommended by high authority,

rity, the following remarks reſpectfully ſolicit a vacant page in your entertaining and uſeful Miſcellany, from

Nov. 27th, 1801. *A Conſtant Reader.*

Obſervations on a Propoſal for ſending the GOSPEL *to China.*

CHRISTIANITY is a ſocial Religion. It wiſhes to impart the good it poſſeſſes, to diffuſe the light which it enjoys. It is the beſt of Heaven's Gifts to man. It does not ſeek a ſolitary ſatisfaction; it would not ſit down with a ſelfiſh good, but it endeavours to communicate to others the good it poſſeſſes, and is never weary in well-doing.

Acting on this benevolent principle, it is natural to wiſh to enlarge the kingdom of the Meſſiah, to diffuſe the light of truth, to call the heathen, and the uttermoſt parts of the earth to be his acknowledged "Inheritance" and his obedient ſubjects.

Yet the beſt deſigns muſt be conducted with wiſdom, or they will ſoon fail. Zeal muſt be guided by knowledge; or it will evaporate in uſeleſs ſmoke.

Sometimes there is the faſhion of the day, and all our zeal is to be directed to one object: the more remote, and the more difficult ſo much the more ſplendid; the imagination expands in a boundleſs field; at once it overlooks the difficulties to be encountered, and the diſappointments it may meet with. The age of chivalry is not over in the plan of ſome religious miſſions, if we view the extent of the deſign, the inadequacy of the means, the reſult of the experiments, and almoſt the univerſal diſappointments which have attended them. A romantic ſpirit has poſſeſſed many to attempt doing great good abroad, while much at home, or nearer home, is ſadly neglected.

We have now ſix or ſeven different miſſionary ſocieties in England which aim at the converſion of the Arabs, the Gentoos, the Hindoos, the Otaheitans, the Africans, the inhabitants of New South Wales; and now the Chineſe and Tartars.

Several miſſions have diſappointed the eager expectations of their friends. It is much more eaſy to ſit in a cloſet, to turn round a globe and to project a miſſion, than to find adequate inſtruments to accompliſh it. A good miſſionary is no common character. He muſt combine an ardent zeal with great ſelf-command; his knowledge of the Goſpel muſt continually be illuſtrated by the purity of his life; while he preſerves an irreproachable conduct he will give no needleſs offence. With the pureſt regard for his fellow-creatures he quits his country, parents, relatives, and friends, to offer good to thoſe who may reject all his labours; deeply ſenſible of the advantages of ſocial worſhip, he embarks in a voyage where he may never again enter a place of worſhip, and ſcarcely can collect a few to join with him. The ſacrifices he makes are great; his labour certain, and the fruit of all his anxiety very precarious. Some few ſuch characters there have been; and they have perſevered to the end, but few ſuch are to be found. I ſcarcely know one from our own country. This eminent merit muſt be claimed by the Germans. The generality of miſſionaries are of a different character. For many having loſt all reſpect at home, they wiſhed to live abroad. To others the emolument, though ſmall, was an object, and they were willing to enter into the prieſt's office for a morſel of bread. Some who have gone out have been ignorant, immoral, ſelf-preſuming men. Hypocriſy has not been wanting to complete their characters, or to impoſe on their

patrons. Is it then ſurpriſing that the work of the Lord did not proſper in their hands? Were they fit heralds of his divine wiſdom?

It is obvious that almoſt all the miſſionary plans have been attended with diſappointments if not with diſgrace.

As to the character of the Chineſe in general, I conceive it to be miſtated. The enemies of Chriſtianity have deſcribed them as highly rational, refined, humane and pure; evidently with a deſign to depreciate the effects of Revelation. The friends of Chriſtianity have repreſented them as moſt abandoned, idolaters, cruel, murderers, but do ſuch repreſentations accord with the truth of facts? The largeſt empire in the world; more than three hundred millions of inhabitants, under one monarch; their government founded on parental authority, and paying the greateſt reſpect to old age;—Is it likely then that they are ſo vicious and corrupted as they have been repreſented; but whatever their moral ſtate may be, to their own Maſter they ſtand or fall. Where He has given but one talent, He only expects the improvement of that one. For when the Gentiles "which have not the law, do by nature the things contained in the law, theſe not having the law, are a law unto themſelves." Every one will be meaſured by his own ſtandard; and not by that of another. No doubt but the Chineſe, as well as other Gentiles are comprehended in the great plan of Chriſtian Redemption, although to many of them the Goſpel has not yet been preached. When their time is come Providence will open an effectual door; and proper inſtruments will not be wanting; but till that period it appears to be labour in vain. Men run before they are ſent; and thus may excite obſtacles to the accompliſhment of their wiſhes, and even delay the end they labour to attain.

CLERICUS.

PEACE.

The four following Letters were tranſmitted to us by the Proprietor of The PORCUPINE, *in the Month of November, when that Paper was transferred into other Hands, whoſe Sentiments of the Peace perfectly accord with thoſe of the preſent Miniſters.—Deeming them worthy of being reſcued from Oblivion, we chearfully give them a Place in our Work.*

TO THE EDITOR.

SIR, *Briſtol, Nov.* 6, 1801.

I KNOW that I am but an indifferent penman, and that a good caſe may ſuffer by being badly told, yet as you are too well giſted yourſelf to deſpiſe another for being leſs ſo, I venture to trouble you with the grievances of a plain man, in plain terms.

You muſt underſtand then, ſir, that I am a working tradeſman with a large family, and a ſmall capital, but as we are all induſtrious, and love home more than the public-houſe, we contrive to live comfortably enough, and though we cannot boaſt of being ſo rich as many of our neighbours, we are as honeſt and loyal as the beſt of them.—Now as it ſeemed to me that an humble habitation of one's own was better than no habitation at all, and that a decent livelihood got in quiet and credit, was better than ſtarving to day, cutting off one another's heads to-morrow, and turning Old

England

England into a den of rebels and murderers, I never could reliſh the new doctrines, and have hated the French, and approved the war, with all my heart.—Accordingly I have for ſeveral years paſt belonged to the Loyal Club, which is a ſociety of tradeſmen, who uſed to meet once a week at the Royal Oak, to ſmoke our pipes, hear the True Briton, and drink the king's health.—And I can tell you, Mr. Porcupine, we were mayhap as ſnug, and as happy, aye, and as loyal too, as your great folks that we read of at your Brooks's, and Shakſpeare's, and ſuch places.—To be ſure I can't ſay, but we did doze now and then while we liſtened to our paper, though neighbour Braywell the clerk's ſon reads in a ſmart ſprightly tone enough; however, that's no matter; you know one ought not to mind trifles for the good of our country, we liked the title of True Briton, and we learned to argue with our acquaintance, and talk againſt peace with France: beſides if the paper made us a little drowzy, we often had a glorious Gazette in it, which put us in life and ſpirits again.

Having been laid up by an illneſs for ſome weeks this autumn, I could not frequent our club as uſual, ſo knew no great deal how things were going on, but as I was ſtanding at my door for a little air the ſecond of laſt month (ah! I ſhall never forget it, and God ſend we may'nt all of us have too much reaſon to remember it), who ſhould I ſee coming along, but Blacklocks, and Pantaloon, (two members of the Old Correſponding Society) laughing, and ſkipping, rejoicing like mad.—Aye, aye, thinks I, this betokens no good, and I began to be afraid our army in Egygt had met with ſome diſaſter, or that the combined fleets had ſneaked out and eſcaped us: I did not care, however, to aſk the news, being that I was on ill terms with Blacklocks for beating my little boy, when he cryed, "Nelſon for ever," juſt after the battle of the Nile; and as to Pantaloon, we had an old grudge, becauſe he would'nt drink his Majeſty's health at a Chriſtening where we happened to meet.—But I had not long to wait before my curioſity was ſatisfied, and I found that one of your *great* men had wrote in a *great* hurry (to make good the proverb, ill news comes a pace) to one of our *great* men, that we had made peace with the *Great* Nation.—Yet ſomehow, notwithſtanding all theſe *great* tidings, my mind miſgave me, and I was not at eaſe till I hobbled next day to the Royal Oak to hear farther particulars.—Gueſs then, Sir, how I was aſtound, when landlord told me 'twas all true, and that Maſter True Briton ſaid the peace with France was a fine thing, and Buonaparte a very worthy gentleman.—"This is a change indeed," quoth I, "but our great folks know beſt, and, I warrant landlord, we have got a mort of iſlands and places beyond ſea to make us amends, though I ſhall never like theſe French regicides and robbers for all that."—Well, about a week after this, down comes the news, of that French general, in the gilt boots, and red and yellow feathers, being drawn in triumph under his Majeſty's windows, and that Buonaparte was not only to keep all his *booty*, but that we had generouſly given him, what was not ours to give, into the bargain.—Not underſtanding how a man could be an uſurper one day, and a lawful ſovereign the next; or why we ſhould buy peace ſo dear this autumn, when only laſt ſpring we were aſſured peace was bad for us, I determined I would not illuminate; and the more on account of my having no back rooms and that my wife was lying in on the ſecond floor, and my ſhop (for you muſt know, ſir, I am a joiner) on the other full of goods, which made it every way inconvenient and dangerous.—I muſt add, alſo ſir, that as I never grumbled at the burthens, occaſioned by the

war, I thought I had a right to have an opinion on the peace, as well as my betters; but I had no ſooner made up my mind, than I ſaw juſt oppoſite our door, an advertiſement ſignifying, that all thoſe perſons whoſe religious notions prevented their illuminating, were "taken under the ſpecial protection of the corporation."—Now, what was this leſs than giving the mob a licence to break every other window in the town; ſo in conſequence, I was obliged to be at an expence I could not afford, to riſk killing my wife, and ſetting fire to my houſe, for the ſake of rejoicing in a matter which made my blood boil, and my heart ach; while ſome of the rich broad-brims about me, who had been conſtantly groaning againſt the war, were now forſooth to be ſpecially protected in not celebrating the peace.—This, however, is not the only ſubject of my complaint, for ſince the Frenchman's triumphal entry, our club is quite diſheartened;—we uſed to think our loyalty a coat of arms; our hatred of the new-fangled principles, as good as a title, and we could hold our heads higher than thoſe, who had a hundred times our property, if they had the name of being diſaffected towards their King and country. But now it ſeems our notions are out of faſhion, and the Jacobins ſneer at us, and talk of the glories of Buonaparte, as though they were already backed by their grand Conſul's guards.—Do pray, therefore, Mr. Porcupine, in the firſt place, teach our corporation that one man has as much right to the protection of the law as another, and that my going to my own pariſh church, inſtead of a meeting, does not authoriſe the mob to break my windows.—Secondly, pleaſe, ſir, to give us a word of encouragement, and let us know if we may ſtill call a robber, a robber; a murderer, a murderer: and a regicide, a regicide; without diſobliging the friends of the Great Nation.

I remain with due reſpect,
Sir, your admirer, and humble ſervant,
Humphrey Oakſtock.

P. S. As I have got Sim Braywell our clerk's ſon to copy this, and mend the ſpelling a bit, I hope you will be able to make it out.

THE TREATY OF UTRECHT.

TO THE EDITOR.

SIR,

IT is ſingular enough to hear the partizans of the Downing-ſtreet peace, quote the Treaty of Utrecht, which they cannot but recollect was followed by the impeachment of its authors. It was on this occaſion that Prior, being troubled with a deafneſs, is ſaid, when his friends urged him to have recourſe to medical advice, to have replied, that "he ſhould not be ſolicitous about his ears, till he knew whether his head was ſafe."—This has been recorded by Dr. Johnſon and other writers, but whether the plagiariſm is to be attributed to Prior, or to his biographers, it is certain the original claimant of the bon mot was the Marquis de Pomenars, who, being indicted for coining, appeared before the court at Rennes, with a very long beard, and when aſked, why he did not get ſhaved? anſwered, "that he ſhould be a great fool to take ſo much trouble with his head before he knew to whom it was to belong," "at preſent," added he, "the King and I are diſputing the property of it; if it remains with me, I ſhall then take care of it." There was little doubt of Pomenar's guilt, but he found means to get acquitted, and then paid the fees of his trial with money of

his

his own coinage. Madam de Sevigné was at Rennes when this happened, and relates it in a letter, dated as early as July, 1671,* and Prior was not impeached till 1714.† so that in claiming the pleasantry in question, the manufacturer of bad coin has decidedly the advantage over the maker of bad treaties. I shall be glad, sir, if you favour the above with a corner in the Porcupine, as it will not only correct a mistake in Prior's biography, but also remind our Modern Negociators, that our ancestors were less complaisant than we are, and that the imputation of disgracing or endangering the country was attended with a little more hazard a century ago, than it is at present. Perhaps, it might be as well if certain statesmen, instead of pleading the terms of the Treaty of Utrecht, were to remember the danger and odium incurred by the parties concerned, and say to themselves not with exultation, but humility and apprehension, "we also are negociators.‡"

I am, sir, with esteem, your sincere admirer,

WALWORTH.

THE CONSULAR TITLE.

TO THE EDITOR,

SIR,

AS many persons are in doubt with regard to the stile and title by which the Grand Consul will be addressed by the other sovereigns of Europe, I beg leave through the channel of your truly British Paper, to inform them, that it will most probably be in the usual form of, our well-beloved brother, or cousin; particularly, as the following instance may be pleaded as a precedent in point.———

Louis the eleventh of France, being one day in a very ill humour, was importuned by Philip de Comines to name some person for the chancellorship, then vacant. The king at first took no notice, till at length de Comines growing more urgent, he replied, "you may give it to the D-v-l." "As you please sire," quoth the favourite, "I presume the appointment must be made in the usual form," so accordingly he began writing, "to our well-beloved cousin the D-v-l."---Why not then to our well-beloved brother the Grand Consul?

I am, sir, with the respect due to your principles,
And the admiration claimed by your talents,
Your most obedient servant,

ETIQUETTE.

TO THE EDITOR.

SIR,

THE present peace is certainly a measure most detrimental to this nation, and calculated to lower the honourable character of the country. It reduces it to a secondary state, even inferior to France itself. If France has not the inclination to injure us, we are still in her power. The war ought not certainly to have been carried on for the purpose of acquiring wealth or territory; but let me ask, ought not the safety and preservation of our national character to have been consulted? We ought to consider

* See also Memoires d'Amelot de la Houpie. † Prior was born in 1664.
‡ "Anch' io son Pittore."

the changes which may happen to France; the changes which may occur; the inſurrections which may take place; and even the probable death of Buonaparte himſelf. In the terms of peace, it was not, perhaps, of the firſt importance to conſider either the value of the poſſeſſions gained or loſt by French, but the character of the country muſt be conſidered, and the national ſpirit taken into conſideration. The firſt object of the French will be to ſubvert our morality, our religion, and our conſtitution; and what, let it be aſked, will be the difference between the expences of a defenſive war, and ſuch a peace eſtabliſhment as is now propoſed? We ſee too much indeed, to lament as to the ſcale in which the enormous power of France is placed. By the acquiſitions of France Great Britain is degraded, her national ſpirit is lowered in the eſtimation of Europe. Where, will i be aſked, is our *indemnity for the paſt, and our ſecurity for the future?* It is a peace which every ſincere friend to his country muſt undoubtedly condemn, in the ſtrongeſt terms, and which alone can be approved by thoſe who neither revere their character, nor love their country.

Nov. 6th, 1801. *A true Friend to his Country.*

G . . . . . *April* 30, 1800.

A Letter to a Friend on the Subject of Schiſm—Uncharitableneſs—and Epiſcopacy.

"Ampliſſime Domine, audio eſſe Deo ſeditionum genere, quæ adverſus Regem et Regni ſtatum, caput extulerunt; Alii vero in ſuperſtitionibus Anti-Chriſti ita Obduruerunt; ut earum revulſionem ferre non poſſint; ac merentur quidem tuo hi, tuo illi, *gladio ultore coerceri*; quem *tibi* tradidit Dominus; Cum non in rege tantum inſurgunt, ſed in Deum ipſum, qui et Regem in Regia ſede conſtituit, et te Protectorem inſtituit." *Calvin: Epiſtola ad Dominum, Protectorem Angliæ*, fol. 88.

IN converſation the other day at N——'s, you objected to this poſition, as uncharitable and injurious in its conſequences, that our Diſſenters are not within the Chriſtian Covenant, but are to be conſidered as objects of the uncovenanted mercies of God:—I profeſs myſelf at preſent entirely of this opinion, to which you object; and according to my promiſe I ſend you my reaſons: If theſe have not ſufficient weight to alter your mind upon the ſubject, I am perſuaded it muſt be becauſe you have ſtronger reaſons againſt it, than I have for it. If this be the caſe, I ſhall be obliged to you for them; for I ſhall be as happy to be convinced by your ſuperior weight of argument, as I ſhould have been flattered to convince you by mine.—What would you have a man do, who is really perſuaded that the Diſſenters place themſelves in ſo unhappy a ſituation, that the bare mention of it excites your feelings? Shall he be ſilent and let them go on in their ſin, and periſh eternally, rather than endeavour to convince them of their error if he can? or rather run the hazard of diſpleaſing them, and the reproaches of uncharitableneſs? would not ſuch a ſilence be highly criminal, and decidedly prove him guilty of the greateſt breach of charity? This would be really to ſew pillows under their arms; to flatter them in their error; and to hunt their ſouls. This would be to ſtrengthen the hands of the wicked, that he ſhould not turn from his wicked way that God ſhould ſave his life—(Ezek. 13).

The

The liberal-minded men of these *most* enlightened days, are much averse to disturb poor sinners from their pillows, but surely it ill becomes the man of God to smooth over their sins, which he knows are sinking them into destruction. He is bound to speak whether they will hear, or whether they will forbear; and the more rebellious the house of Israel becomes, the more diligent and bold should the prophet be, to cry aloud, and spare not, to lift up his voice like a trumpet, and shew the people their sins (Is. 58). I see a pit before these men, which they either cannot, or will not see. I see likewise a place of perfect safety, which they either cannot see or will not acknowledge:—shall it be called uncharitableness to declare their danger, and how they may be saved? and shall it be deemed charity to make them easy and comfortable in their error and sooth them in their sins? God forbid. In a case of such infinite importance, where salvation by the Gospel covenant is either to be lost or gained, silence, doubtless, is extreme uncharitableness; for he who will not rebuke his neighbour, but suffers sins upon him, hateth his brother in his heart; (Lev. 49.) I know that many objections to this doctrine will naturally arise in the minds of men who would certainly desire, that the terms of salvation might be as open and comprehensive as possible; who perhaps may wish the gate were not so strait, and the way unto life so narrow, as our blessed Lord has described it.—Such unpleasant truths are not likely to be popular.—The notion of uncharitableness operates so strongly in the minds of some, that they think it needless to enquire what evidence there is for the truth of the doctrine, which to me appears to be only the application of what our Lord advanced in his sermon on the Mount. But surely it would be more to the purpose, to enquire whether the doctrine be true, than first to give it an ill name and so to dismiss it. Now I conceive that nothing can be called uncharitable, unless there be in it an evil intention: to give it as my opinion that certain men are not within the Christian covenant, can in itself have nothing uncharitable, unless I give it with intention of injury. Why is it more uncharitable to give it as my opinion, that the Dissenters are not within the Christian covenant, than to say the same of the Jews or Mahometans? I am aware of the difference of their respective situations, but I speak of the alledged uncharitableness of differing with them in their own opinion. But unless you admit that it is uncharitable to contradict the Jew or Mahometan in his ideas of future happiness, you cannot, I conceive, deem it uncharitable to contradict the Dissenter; and if you are persuaded that the one, as well as the other, is without the fold of Christ, what can charity do but tell them the truth, and endeavour to bring them back again? For after all, it is not I who place them in that pitiable situation; if it depended upon me, it would be uncharitable indeed. It is the act of God, and of him alone. I have no part in the business but that of declaring what I understand the will of God to be, and what the manner of his dispensation towards men. If this I do with sincerity and an adherence to what I judge to be the truth, it is untrue and very uncharitable, to deny that so far I practice the duty of charity in perfection.

But the objection of uncharitableness appears to be urged upon the supposition that he who holds this opinion must necessarily sit in judgment upon his brother. Now *here* there is really an act of uncharitableness in accusing a man of censoriousness, who is engaged in what he is persuaded is the highest act of charity. I never heard the lawyer accused of uncharitableness for declaring to the best of his judgment what was the law of his country: nor the physician for stating the true case of his patient. Nor

can I poſſibly diſcover any uncharitableneſs in the divine, who, to the beſt of his judgment, ſhall declare what is the will of God and the law of Chriſtians. On the contrary, we thank and commend the man learned in the law, who, with ability and exactneſs, declares the privileges of citizens, and ſhews us who are entitled to them, and who are not; who are within the protection of the law, and who are not. Why then muſt the able Divine, learned in the ſcriptures, be charged with an un-chriſtian ſin, when, ſtrictly in the line of his profeſſional duty, he ſhews you, with the greateſt concern for their ſituation, who they are that have committed an act of ſchiſm, "have made themſelves aliens from the common-wealth of Iſrael, and ſtrangers from the covenant of promiſe?" (Eph. ii. 12.)

You admit ſchiſm to be a ſin; and the holy ſcriptures prove it to be a great one, from the hiſtory of Corah to the Epiſtle of St. Jude. It is clearly then the duty of the Chriſtian Clergy to declare it to be ſo, and to ſhew who are guilty of it, and to reprove them.

The prevailing looſe opinions of the times (which have miſerably rent the Church of Chriſt, that like his ſeamleſs coat ought to be without a diviſion) lead us alas! to forget the guilt and danger of ſchiſm, and to varniſh it with ſome ſpecious name, or to give the lie to the ſacred writer, and to repreſent it as no ſin at all; but the opinions of men can never change the truth, or alter the counſel of God. If ſchiſm be a ſin, it is as much an act of charity to ſhew that it is ſo, and to endeavour to find its remedy, as it is to ſhew the guilt of perjury, fornication, and blaſphemy; and to ſtop their progreſs, unleſs, indeed, you can ſhew that ſchiſm is the only ſin which the Miniſters of Chriſt may not demonſtrate to be a ſin, and concerning which they may not declare the diſpleaſure of God. Perhaps you may admit the truth of all this, but may ſay, that the uncharitableneſs lays not in expoſing the ſin, and ſhewing its danger, but in charging it upon the Diſſenter. To this I anſwer, with the obſervation made above:—That if I am ſincerely perſuaded that they are guilty of this ſin, it is not an act of uncharitableneſs to tell them ſo in order to their converſion, although it may be an error in my judgment to think ſo. Becauſe as benevolence is eſſential to charity, ſo where there is no malevolence there can be no uncharitableneſs. I cannot ſuppoſe that you are an advocate for that ineffective diſtinction which ſome are fond of making between the ſin and the ſinner, allowing the utmoſt ſeverity againſt the ſin, but condemning it againſt the guilty perſon. For as it is ſcarcely poſſible to conceive the one without the other, ſo it is abſurd to ſpeak of them as diſtinct objects; for we deal not in metaphyſical abſtractions and ſubtle diſtinctions, but in very ſerious realities. Were the ſinner able, indeed, by this nicety to ſave himſelf from ſuffering, by turning the wrath of God *from* himſelf, *upon* ſin in the abſtracts, we might patiently hear more of this uſeleſs ſubtlety. But ſince it is the *perſon* of the ſinner that is obnoxious to the divine wrath, and therefore as it is the *perſon* of the ſinner that the charitable man would ſave if poſſible from the wrath of God;—ſo it is the perſon of the ſinner that his miniſters have to deal with, in all their charitable exertions to promote their ſalvation. And that this diſtinction between the ſin and ſinner, is unnatural as well as inadmiſſible, is plain from this—That although we ſhould be very well pleaſed to ſhelter ourſelves from reproof and ſhame, by getting the vice laſhed and the man ſpared, yet when virtue is the object we ſhould not be quite ſatisfied, I believe, to hear virtuous

actions

actions in the *abstract* praised, and the virtuous man spared the trouble of accepting the approbation and thanks, and respects of his friends, and the inestimable commendation of his Maker.—" Well done thou good and faithful servant, enter thou into the joy of thy Lord." May I not then assert that the charge of uncharitableness so constantly brought by men of a very different character from yourself against those who boldly declare the whole counsel of God is only specious (" ad captandum vulgus,") but not just. It is to be expected that they should feel the yoke of Christ a burden, and the laws of the gospel an incumbrance; and, indeed, when I consider the words of our Lord to the first Ministers of the Gospel—" Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets," (Luke vi. 26.) I am very much inclined to suspect the soundness of those popular characters, whose doctrines are so well received and cried up, and sometimes to feel a desire of farther enquiry into others, which I hear censured for severity and want of charity. Smooth things are what the people desire to hear; and what is not smooth, they will always (when they can) reject, under some pretence or other; so that he who feels it his duty to press an unpalatable doctrine upon those who have been soothed with the liberal divinity of certain popular scholars and teachers, whose names are better known in the world than their designs, must expect no better treatment than his Lord and Saviour received before him. " Ye shall be hated of all men for my name's sake (says our Lord to his apostles); but the servant is not above his Lord; it is enough that the servant be *as* his Lord. If they have called the master of the house Belsebub, how much more shall they call them of his household?" (Matthew x.)

You objected to the position, I think, upon this ground likewise—" Because to assert that our dissenters are not within the Christian covenant, in fact un-churches them and the reformed churches abroad, and is therefore injurious and improper." Now I apprehend that the solidity of your objections entirely depends upon the soundness of my assertion. If my assertion be true, it is so far from being injurious to any part of the world, that, under God, it may possibly become the greatest blessing to them. For should *they* be in error, and *I* should happen to teach the pure will of God, if through the means of my teaching they should have the grace to forsake their error it must be considered as one of the greatest benefits they can enjoy: you cannot therefore, I conceive, urge the injurious consequences of the assertion, till you have first determined that it is a false one, unless you consider the loss of their reputation and rank among Christians not to be compensated by any means whatever, not even by the exchange of error for the truth. *I* am most deeply impressed with the apostle's opinion, " If any err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." (James v.) It ought to be remembered, however, that the reformed churches abroad are not to be considered as the same kind of people, as our dissenters here: for their principles are not against episcopacy, although their circumstances, they say, will not permit them to enjoy it: what our Dissenters despise, *they* wish for with earnestness and condemn our Dissenters, and even anathematize them for setting up against episcopacy, and separating from our Church. Calvin says, there were none in his time who condemned episcopacy or such hierarchy as we have in England: but that he only opposed the popish hierarchy, and adds,

" Talem

" Talem nobis hierarchiam ſi exhibeant in quâ emineant epiſcopi ut Chriſto ſubeſſe, non recuſant, & ab illo tamquam unico capite pendeant & ad ipſum referantur. Tum vero nullo non anathemate dignos cenſeo, quotquot illi hierarchiæ quæ ſe domino Jeſu ſubmittit ſubjici nolunt. (Epiſtol. ad Cardinal. Jord.) Beza ſays thus to the ſame purpoſe: " Si qui ſunt autem (quod ſane mihi non facile perſuaſeris) qui omnem epiſcoporum ordinem rejiciant, obſit, ut quiſquam ſatis ſanæ mentis, furoribus illorum aſſentiatur." (Ad Tract. de Miniſt. Ev. grad. ad Adrian. Savavia. Beza, Ch. I.) And ſpeaking of the hierarchy of the Church of England, he ſays, Fruatur ſane iſta ſingulari dei Beneficentia, quæ utinam ſit illi perpetua. (Ibid. B. 18.) Now moſt of our Engliſh Diſſenters oppoſe epiſcopacy upon principle, and call it unſcriptural, and an uſurpation, &c. The reformed churches therefore may perhaps plead *neceſſity* for their error; but *they* ſeparate themſelves deliberately and by choice: they have no right therefore to intrude themſelves into that good company of whoſe connection they may well be proud. Nor can we admit their claim of kindred with that part of Chriſt's family, with whom they have but one feature in common, viz. their *want of epiſcopacy*. It is an artful thing that they have often practiced, firſt to get into reſpectable company, and then to ſpeak, as if the reſpectability of thoſe with whom they could wiſh to be ſeen, *were their own*. It has often been detected and expoſed to the world, and muſt not now be palmed upon us, as if we were novices in the controverſy, and unacquainted with the true ſtate of the queſtion. I ſay then that the caſe of the reformed Churches are very different, and muſt not be confounded. But to put the caſe to the utmoſt extremity:—Suppoſe theſe reformed Churches ſhould, like our Diſſenters, give up the plea of neceſſity and ſtand it out againſt epiſcopacy upon principle as unſcriptural, as an uſurpation, and conſequently as un-chriſtian. Put the caſe thus, and what would be the conſequence? Muſt the demonſtration of epiſcopacy from the beginning fall to the ground, becauſe ſo many had departed from it in the latter days? muſt all the churches in the world be given up in favour of the Calviniſts? for that is the caſe;—all others are epiſcopal, and ever have been ſo; and what proportion do the Calviniſt churches bear to all the churches in the world? Not ſo much as a mole-hill to a mountain. Which then muſt give place? would you throw down a mountain to make room for a mole-hill? would you throw down all antiquity, to make room for a very modern novelty? would you reject the example of the firſt 1500 years, to countenance an upſtart in the three laſt centuries? If ſo, let us have a care how we can defend the creed, the authority of the holy ſcriptures, or any article of the chriſtian faith. For do we believe them any otherwiſe than as handed down to us all the way from Chriſt and his apoſtles, as the doctrine once delivered to the ſaints? For the evidence for epiſcopacy, and the faith and doctrine of Chriſt is the ſame, and in one point ſtronger for epiſcopacy, as being matter of government which is more obvious to the notice of man, and any change and alteration in it, more obſervable, than in doctrines and opinions. Doctrines may indeed become facts, and proveable the ſame way: as it is now a matter of fact, whether ſuch and ſuch doctrines are profeſſed in the Church of England, what books are in the canon of the holy ſcriptures allowed, &c. and thus the faith and Chriſtian doctrine is proved throughout all ages ſince Chriſt. We ſee what the faith was, which was all along profeſſed in the Church; and then we detect the *novel doctrines of Rome, and of the ſectaries amongſt us.*

Now

Now let me give you my idea of the Christian Church, and you will see that I cannot conclude upon the present subject otherwise than I have done. I define the Church to be that body and society of men, for whom it has pleased God to enter into covenant; and to which society alone he hath promised salvation. It is a society not instituted by man, but formed by the Almighty and separated from the world. I have sometimes considered it as in three different states, at three distinct periods of time, viz. From the fall (at which time God was pleased first to enter into covenant for us) to the birth of Jesus Christ. 2. from that time to his death; and, 3.) from that time to the end of the world. It may be observed, that, during the first period, God was pleased immediately, and (as it were) personally to take the government of the Church upon himself. He spake to his servant Moses face to face, even as a man speaketh to his friend, (Ex. xxxiii. 11.) giving him directions concerning his Church in the wilderness, (Acts vii. 38.) appointing the three orders of the Jewish priesthood, and teaching the people by inspired prophets. When our blessed Lord appeared amongst us, the Church was of course under his government: which government he carried on nearly in the same order—for with God there is no variableness or shadow of turning. Circumcision was exchanged for baptism alone; and since now the time was arrived that all the families of the earth were to be blessed with the knowledge of the Messiah, and the Church extended to all quarters of the globe, the priesthood was no longer confined to one of the tribes of Israel, but descended and was spread among all people by consecration: but although this restriction to one family was done away, it pleased our Lord to retain the ancient model, and to form the Christian priesthood in three orders or degrees. When our blessed Lord left this world he promised the Church that he would not leave it comfortless, but would send the Holy Ghost the comforter, to guide it into all truth. The Church may, therefore, now be considered, as under the peculiar care of the third person of the Blessed Trinity: and it shall continue to the end of the world, so to be governed, and guided into all truth, by the spirit of Christ, from the Holy Ghost. In these days we have little concern, but with the Christian Church, that is with the age of God's Church, which began immediately after our Saviour's ascension; so that when we now speak of the Church, it is the Christian age of it, that is intended. Now the Christian Church, like the Jewish, is not only a *sect* believing certain divine doctrines, but a *Society*, subject to a certain divine government, and discipline. Of its doctrines, we are not at present speaking. Of its discipline, we have various information. There have been three divinely appointed orders of men to govern it, viz. those which now are called Bishops, Priests, and Deacons: Our Lord who is the eternal, and spiritual head of his Church, when he appeared in the flesh, became the visible head also:—He was invested with the glory of the Priesthood, by an actual consecration, when the Spirit descended upon him. As his father sent him, so he sent his apostles, and gave them power to send others; and afterward he ordained *seventy* others to minister in his Church.

After our Lord's ascension, the holy apostles, who were actuated by the immediate inspiration of the Holy Ghost, fully established the Church government upon the model of the Jewish priesthood, with three distinct orders of ministers. Thus, we find, that in the three ages of God's Church, in which it hath pleased Him to govern his peculiar people by three different dispensations, He has still retained the triple order of his ministers.

Accordingly

Accordingly we find by hiſtorical records, that Timothy was the firſt biſhop of the Epheſians: and Titus of Crete, and in this ſort of regimen was the church continued from the days of the apoſtles to the preſent time, with hardly any exceptions: the reformed churches abroad, and our Proteſtant Diſſenters at home, bearing to the whole body of Chriſtians throughout the world, but a very ſmall proportion indeed. This I conceive to be a general view of the church. To this divine plan we cannot add, nor from it diminiſh one iota.—We muſt receive it as it has been left us, and endeavour to make a proper uſe of our knowledge. And ſince God the Father, Son, and Holy Ghoſt, hath given us both the doctrine and government of his church, it is as preſumptuous to think of changing its government and diſcipline, as its doctrine. To this church, to this ſelect ſociety of redeemed men, the Lord added daily ſuch as ſhall be ſaved. (Acts ii. 47.)

So he hath decreed, and there is no other ordinary means of ſalvation, therefore whoſoever are juſtly thrown out of the communion, or unjuſtly ſeparate themſelves, are cut off from the communion of God, and have forfeited their right to all the promiſes of the Goſpel, which are made to the Church, and to no other. How God will deal with ſuch, or what allowance he will make for ignorance, the prejudice of education, or other unmalicious cauſes of ſeparation, in his *extraordinary* and *uncovenanted* mercies, *we muſt not determine* *. This would be uncharitable. But this is plain, that they are out of the covenant, and cannot plead it: they may ſay God is *merciful*; but they cannot ſay *He is faithful* and *juſt* to forgive their ſins: for that can be ſaid only on account of the covenant; which being made only with his church, conſequently they who are out of the church are out of his covenant: believe me, I look upon the caſe of the Diſſenters with the deepeſt compaſſion and concern for their ſouls; which they ſeem to me to hazard upon the greateſt uncertainty, and for no cauſe upon earth: they hazard them without cauſe, becauſe they pretend to be one with us in doctrine and worſhip; and break off for nothing but what themſelves call indifferent things, and with which they declare they can comply occaſionally, with a good conſcience. "But their ſeparation is upon the greateſt *uncertainty*, if not a certainty againſt them, which they ought moſt ſeriouſly to conſider; for, if Chriſt delegated his power to his apoſtles, and to others to continue to the end of the world;—if the apoſtles did delegate biſhops under them, in all the Chriſtian churches which they planted throughout the earth—if epiſcopacy was then the known and received government of all the churches in the world, in the apoſtolical age, and all the ſucceeding ages for 1500 years—if it was not poſſible for churches ſo diſperſed in ſo many far diſtant regions to conſult all together to alter the frame of government, which had been left them by the apoſtles—if ſuch an alteration of government could not be, without great notice to be taken of it, as if the government of a nation was changed from a commonwealth to a monarchy;—and if no author or hiſtorian of thoſe times make the leaſt mention of any ſuch change of government, but all with one voice ſpeak of epiſcopacy and the ſucceſſion of the biſhops in all the churches, from the days of the apoſtles, and in thoſe ages of zeal, when the Chriſtians were ſo for-

* For what have I to do, to judge them that are without? Do we not judge them that are within? But them that are without, God judgeth, 1 Cor. v. 12. 13.

ward

ward to sacrifice their lives in opposition to any deviation from the truth, if no one takes any notice of episcopacy as being an encroachment upon the right of Presbyters, or the people, or a deviation from the apostolical institution;—I say, if these things are not possible, to any thinking man, then, *episcopacy must be the primitive* and *apostolical institution:*" and if apostolical, then likewise a divine institution, and as necessary to be received by us as any *doctrine* of divine origin.—"Now episcopacy has descended to us from the apostles, by as clear and as evident matter of fact as that there were Emperors in Rome, after Cæsar, and Kings in England, after William the Conqueror; if then bishops were constituted as governors of churches, he that disowns the governor of any society, disowns the government of it: and cannot be called a member of such a society: and, consequently, has no title or right to the privileges of it:—this is evident, both in fact and reason, every day before our eyes; and the Dissenters will allow it in every case but their own, and in their own too when any break off from them."—Let them, therefore, seriously consider their own case: but let not the charitable and benevolent man (who would, if possible, open their eyes, to their delusion and danger) be charged with that unchristian temper, of which he is proved to be perfectly clear, by the very conduct which is too frequently censured.

And now, good friend, if I have only *not tired* your patience, I shall think myself fortunate. My only excuse for this long defence is, the interest which I feel on the subject, and my confidence that this will be admitted as my apology. T. S.

Schism *in the* Church.

IN the present momentous times, the Church and State will never be saved, unless by firmness and vigour; by a just sense of duty, and a faithful discharge of it. If the Church be destroyed, she is betrayed by her friends; she is deserted by her children. *Nunc est agendum*—All is at stake; and if we are not true to ourselves, all will be lost: the time presses: many enemies are at work: and if we neglect ourselves now, all future opposition may prove futile and ineffectual.

On Sunday, May 5, 1800, the Rev. Dr. Hawes, Rector of Aldwinckle, opened a new Methodist chapel, in the parish of Islington, contrary to the law of the realm; contrary to the canons of the church; contrary to the consent of the Vicar of the parish; and contrary to the authority of the Bishop of the diocese:—Are these things to be allowed?—Is the Church of England worth preserving or not?—Is the authority of the Bishops essential to it, or not?—Are they of any real use, or are they a mere *vox et præterea nihil?*—Is their censure a mere *brutum fulmen*; their power a telum *imbelle* sine ictu, only to impose on the weak and to be despised by the artful?—

Are the barriers of law, of authority, of justice and of order, to be violated with impunity, or even rewarded with favour? Are intruders to be encouraged and no distinctions to be made between regular and irregular clergy—between orthodoxy and schism;—obedience and revolt?—I will mention no names, at present, but my forbearance shall soon cease unless the evil be corrected. I wish to pay every respect to our superiors, to give honour to whom honour is due. I am an enemy to persecution, but I would not passively behold the destruction of all authority, and betray the very Church which I am bound to protect. I would not be worse than a wolf in sheep's clothing,

clothing. I would not aſſume the pretence of ſuperior piety and ſuperior zeal, and, under that cloak, arrogate praiſe for open and known violations of duty! Ought not our ſuperiors to have one rule for all. Juſtice knows not of high or low, rich or poor; its glorious equality is viſible in the law, when the ſame priſon confines the peer and the peaſant. But ſome men glory in their crimes. The more immoral their actions, the more inſolent and daring they become; and if they are rich they ſet all authority at defiance. I truſt that no Biſhop of the Church of England would grant that indulgence to a *rich* Rector which he would deny to a poor curate. The offence is not altered by the difference of perſon or of eſtates.

SAT VERBUM SAPIENTI.

POETRY.

ODE TO A VAGABOND SAVAN.*

HASTE, homeward haſte, thou peerleſs ſage!
And full, on this benighted age,
In noon-day ſplendour burſt!
Reſcued from unmourn'd Savans ſlain,
Shew that thou haſt not liv'd in vain;
With life and genius curſt.

For us, with Egypt darkneſs blind,
Dare thou to ſpan the eternal mind,
And unknown ſpaces trace:
In proſe, be Volney, Mirabeau;
In verſe, with all a D****n glow,
And catch each nameleſs grace.

Talk of effects without a cauſe,
Of wild diſorder's general laws;
Of man, (nor Adam name)
A motley being, much refin'd
From brutes, the genus of his kind,
No matter whence he came:

And thence infer, beyond diſpute,
While admiration pauſes, mute,
That, ere a century more,

---

* Les diſciples de Freret et de Bailli paroiſſent attendre, avec beaucoup d'impatience, des détails curieux qui vont leur être, diſent-ils, apportés d'Egypte, *par un* SAVAN, qui ſe propoſe de deſeſpérer les enfans d'Adam, et de reculer, à perte de vue, les bornes de l'Hiſtoire du monde. On va nous donner, ajoute-t-on, de nouvelles preuves de l'antiquité de la terre, *et mettre la vérité à la place des fables de* MOISE.

Gazette de France.

Men

Men, wiſer growing, day by day,
Will throw diſdainfully away
Whate'er they learn'd before.

Say, that the world ſubmits by fate;
That he knew nothing of its date,
Who heard it from the ſky;
That, ſince his race time ne'er begun,
Time never will his race have run,
Though men and nature die.

That (grant the thing) no Providence
Could with neceſſity diſpenſe,
Bound by its own decrees;
That, therefore, miracles, which ſeem
Exceptions from the general ſcheme,
Thoſe truſt whom fables pleaſe.

Oh, come! and, equal to thy fame,
Quench in each breaſt the generous flame
That glows with life-divine;
Eclipſe the light religion gave;
And, helpleſs, hopeleſs, to the grave
Our breathing duſt reſign.

So ſhalt thou ſpare the Conſul's bard
The labour of his fam'd church-yard,
Where trees o'erſhadow round *.
For, why ſhould groans our ears aſſail?
Why love, or friendſhip, ſtill bewail
The tenants of the ground?

If facts like theſe thou canſt diſcloſe;
How trivial, then, are all the woes
Of France, on Egypt's plain!
Was not the ſcene for Savans plann'd?
A dire inquiſitorial band,——
Nor have they fail'd in vain.

Then haſte, by painful knowledge taught,
O! haſte, with hieroglyphics fraught,
Which thou alone can'ſt read;
Tell much of things by thee unſeen,
Tell only where thou haſt not been,
Till Europe cries—indeed!

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* This refers to the ſcheme of the orator of the French Government, who propoſes to the legiſlature, the incloſing of a large piece of ground, as a church-yard in the centre of Paris, to be planted with trees, &c.; ſo that the friends of the deceaſed may there give a looſe to contemplation and melancholy. I call him a bard, becauſe there is ſomething highly poetical in his propoſal, and becauſe French critics have always maintained that a poem may be written in proſe.—C.

Tell all but truth; and then deviſe
Ten thouſand antiquarian lies,
    Tis juſt the ſame to thee!
Tell, why the pyramids were built?
Not, why ſuch ſtreams of blood were ſpilt
    Thoſe pyramids to ſee!

Of Mameloucs, all mounted bold,
Each rider worth his weight in gold,
    That gold thy country's prize,
Still tell;—thoſe Mameloucs are dead:
Thoſe, too, who on their ſpoilage fed,
    Clean vaniſh'd from our eyes.

But not, great Savan! not a word
Of him who news from Paris heard,
    At which, in ſore affright,
His ſhip with choſen followers ſtored,
He gladly got himſelf on board,
    And ſoon was out of ſight!

Dec. 29, 1801. C*******.

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ERRATA.

Page 367, line 19, for *war*, read *way*.

—— 377 —— 13, dele *yet*.

—— 378 —— 11, for *we are*, read *are we*, placing the *?* at the end of the ſentence.

INDEX

TO

THE TENTH VOLUME.

A.

ADDISON's favourite Oak, account of, 279.
Addreſs from a Paſtor to his flock, 246.
Alexandria, account of, by Mr. Baldwin, 268.
American debts due to Britiſh ſubjects, remarks on, by Mr. Cobbett, 43.
Americans, a ſtriking proof of their improvement ſince their emancipation, 46.
American Rebel Chief, inſtance of the remarkable ingenuity of one, 47—49.
Anſwers to Correſpondents, 111—448.
Antiquities, account of, diſcovered at Bath, 128, 336 350.
Argyle, valued rent of, in 1757, 196.
Ariſtippus, the advantages of his philoſophy, 150.
Arts and Sciences, how a knowledge of them ought to be blended, 149.
Author, an Appeal from one, 210.

B.

Balance of Power, obſervations on, 200.
Bank, the new, at Paris, account of, 164.
Bank Notes, refuſed by diſaffected tradeſmen in Ireland, previous to the breaking out of the Rebellion, 383
Banks, French and Engliſh, reſpective importance of their draughts among nations, 61.
Bath, its origin, as accounted for by Mr. Warner, 114; obſervations on its progreſs under the Romans, 123; extraordinary riſe in the level of the ground of, accounted for, 227, 228; Antiquities found at, 128, 336, 350.
Bath, the King's, at Bath, diſcuſſions reſpecting, 223, 224.
Baths, the, at Bath, when firſt formed, 117; ſome errors reſpecting, expoſed. 127.
Bell's Theatre recommended, and why, 191.
Blackſtone, Judge, on Popery, 206.
Boileau and Horace on Tranſlation, 186.
Book-keeping, a new and uſeful ſyſtem of, deſcribed, 423; improvements to it pointed out, 424.
Britiſh troops, ſtriking account of their heroiſm and diſcipline at the time of their landing in Egypt, 264, 265.
Britons, account of their manners, &c. by Strabo, 119.
Buffon's Natural Hiſtory tranſlated into Spaniſh, 176.
Burial, the preſent French method of, deſcribed, 163.
Burke, Edmund, curious remarks on, by Sir R. Muſgrave, 151, 155; an original Letter from him, 217.
Buonaparte, horrid inſtance of his cruelty while in Egypt, 299; poiſons his own Soldiers, ib.

C.

Calviniſm, thoughts on its alarming progreſs, 409.
Carduus, or Thiſtle, deſcribed, 361.
Caſſia, metaphorical deſcription of, 358.
Catholic Committee, when firſt eſtabliſhed, 250; could not ſucceed without the aid of Proteſtants, ib.
Charles, King, his reaſons for refuſing to aſſent to the concluſions of the Covenanters, 133.
Charlotte, Counteſs of Derby, her gallant conduct at the time of the Rebellion, 160.
Cheiranthus, or Stock-July-flower, poetically deſcribed, 360.
Cheſt at Chatham, increaſed revenue of, 197.
Child found in an Eagle's neſt, 162.
Civil Liſt, real ſtate of, and its amount in ſeveral reigns, 197, 198.
Chriſtianity, change produced by it in the political condition of barbarous nations, 71, 72; on the developement of facts relative to, 96.
Church, her danger from enthuſiaſm, 169; means of checking the evils with which ſhe is ſurrounded, ib.
Churches, eſtabliſhed, reflections on, and on thoſe only tolerated, 371.
Ciſtus Landaniferus, account of that plant, 179.
Clergy, reflections on the cauſes of their non-reſidence, 408.
Cobbett's Addreſs to John Reeves, Eſq. 36; ſpirited

ſpirited Preface to his Works in twelve volumes, 37—42; his view of the American Debts, 43.
Corn Trade, the infamous jobbing ſyſtem in, clearly laid open, 84—88.
Compenſation for the ſupport of the French Armies, what kind of, made on the Continent, 60
Conſervative Senate, in France, account of, 165.
Conſpiracy, providential diſcovery of one in Ireland, 252.
Conſtitutions, account of the various, eſtabliſhed in France from the time of the Revolution, 164; deſcription of that of the 18th Brumaire, effected by Buonaparte, 164, 165.
Conſul, the Engliſh, in Egypt, conſequences of the abolition of that office, 261.
Copenhagen, ſome account of, 93.
Corruption, the moral, of Society, reflections on, 404.
Covenanters in the time of Charles I. their ſuſpicious and antimonarchical conduct, 134, 135.
Creed, that publicly read by converts to the Roman Catholic religion, 294—296.
Critical Reviewers, their ſplenetic account of Mr. Polwhele's Hiſtory of Devenſhire, 432, 433; their contemptible attack on the great Dr Johnſon, 434.
Crown, the relinquiſhment of its hereditary revenue advantageous to the Country, 198.
Cuſcuta or Dodder, metaphorically deſcribed, 357.

D.

Dancing in religious ceremonies vindicated, 4—5
Decade days, deſcription of, 163.
Deſpotic Governments, not confined to the tyranny of an individual, 373.
Defenders, origin of their appellation, 249.
Diſſenters, on the Jacobiniſm of, 98; on the ſpirit of converſion among, 439, 440.
Drunkard, his excuſe for the crime of drunkenneſs. 246.
Duelling, the practice of, unknown to the Ancients, 412.

E.

Egypt, remarks on its importance to this Country, 259, 260; ſtatement of the produce and revenues of, 262; its importance to France, 263; probability and facility of its future conqueſt by France, 302.
Elſineur, account of, 93.
Elvas, the City of, deſcribed, 178.
Encyclopedias, ſome account of, publiſhed at different periods, 262—270.
——— Britannica, plan of, and obſervations on the execution of that Work, 270—273.
Equality in rank and fortune, impoſſibility of, and conſequences of the attempt to produce it, 376.
Errata, 334—446.
Euphraſia, or Eyebright, metaphorical account of, 359.
Executioner, the public, contemptuous treatment of, in Germany, 288.
Exports and Imports of the eighteenth century contraſted, 193.
——— French ditto, in 1801, ib.
——— of Great Britain for one year, to Jan. 1800, 195.

F.

Figs, account of the propagation and culture of, 181.
Fitzgerald, Lord Edward, account of his melancholy end, 384, 385
Flour, ſee Corn Trade and London Markets.
Foreigners, on their incompetence for the taſk of tranſlators or authors in the Engliſh Language, 287.
Foreſtalling, obſervations on the origin of, &c. 22—24.
France, the right aſſumed by her to correct abuſes in other Governments not to be dreaded, 56; account of the payments of the French in ready money contraſted, 59.
———, remarks on, by a modern writer, 416.
Frenchmen, on the verſatility of their faſhions, 182.

G.

Generation, equivocal, exploded, 278.
Giffard, Lieut. his horrid murder by the Rebels, 388, 389.
Goat, the Caucaſan deſcribed, 179
Greenwich Hoſpital, increaſe of its revenue, 197.
Germany, wretched ſtate of the roads, and inconveniences of travelling in, 173.
Gipſies, ſevere laws againſt, in Germany, 288.
Godwin, Mr inſtance of his vanity, 394; of his ſelf contradictions, 395; of his bad Engliſh, 397; of his cloudy paragraphs, ib.
Government, the French, account of, 165, 166
Grand Vizier, curious Anecdote of, 298.

H.

Hanger, Col. George, oppoſed by an Attorney 266.
Harvey, Mr. B. one of the principal Iriſh Rebels, account of, 385.
Hawkesbury, Lord, a *compliment* (or *ſarcaſm*?) to, 421.

Hebrews

Hebrews and Hindoos, their reſpective ſacred knowledge contraſted, 6, 7.
Heir Apparent, energetic appeal to, 406, 407.
Helſingburg, account of, 94.
Hindoos, whence they derived their origin of the Creation, 3.
Holidays, account of thoſe in France, 163.
Honeſty and Knavery, comparative difference between, 246
Honour, modern, reflections on, and diſtinction between it and real honour, 411.
Horace and Boileau on Tranſlation, 186.
Humane Society, its great utility; number of perſons reſtored by its means, 414; low ſtate of its funds, ib.
Huſbandman, parody on the, 246.

I.

James, the ſeventh Earl of Derby, his magnanimous and loyal conduct held out for imitation, 159, 160.
Icon Baſilike, proof that it was written by Charles I. 139; attributed to Dr. Gordon, Biſhop of Exeter, by Mr. Laing, 140.
Jew, anecdote of one who turned Catholic, 289.
Imports and Exports during the eighteenth century contraſted, 193.
——— French ditto, in 1801, ib.
——— into Great Britain for one year to Jan. 1800, 195.
Interment, the French method of, 163.
Jones, Rev. Mr. of Nayland pronounced to be a madman by the Monthly Reviewers, 431.
Iſrael, the idea that its government was republican controverted, 374.

K.

Keith, Lord, his conduct reſpecting the French in Egypt defended againſt an anonymous writer, 91.
Kleber, the French General, reflections on his conduct in Egypt, 300; cauſe of the enmity between him and Buonaparte, ib.
Knowledge, general, how far attainable by one individual, 147.

L.

Labourer, happy ſtate of the godly one, 245.
Land, augmented value of, a proof of the proſperous ſtate of the nation, 195.
——— price of, at the beginning of the 17th century, 196.
———, the beſt reſtorative for decayed, 279.
———, good, a profitable way of employing it, 275.
Landholders, neceſſity of checking their rapacity, 378.
Langles, the French tranſlator of the Hindoo Hitopades, refuted by Dr. Prieſtley, 2.
Latham Houſe in Lancaſhire, anecdotes relative to, 161, 162.
Legiſlators, Judges, and Magiſtrates, importance of the charge with which they are entruſted, 303.
Leo X. and his pontificate, account of, 379—381.
Liſt, the Civil, ſee Civil Liſt.
Literary Foundations, account of the ancient and modern, in France, 163.
Literature in Spain, wretched ſtate of, 177.
London Markets, the nefarious practices of, ſpeculations to raiſe the price of &c. expoſed, 84—88.
Lyric Poetry, obſervations on, 191.

M.

Madrid, deſcription of, 175, 176.
Markets, of corn and flour in the metropolis, how ſubjected to the arts of nefarious jobbers, 84, 88.
Military Compenſations, ſpecimen of, as exacted by the Dutch, 61.
Military Force of France, account of, 167.
Millers, regulations reſpecting them propoſed, 88.
Minerva, conjectures reſpecting her temple at Bath, 229—242—336—355
Moira, Earl of, opinion entertained of him by the Iriſh, 251.
Monaſtery lately erected in Dorſetſhire, account of, 205.
Monies, now uſed in France, account of, 168.
Monks, luxurious life of, at Erbach, in Germany, 289.
Monſonia, account of that plant, 361.
Montauban, deſcription of the town of, 174.
Moſes, the aſſertion that his writings are copied from Egyptian works refuted by Dr. Prieſtley, 2.
Mule, ſtory of one which became pregnant, 182.
Murphy, Father, the Rebel General, ſome account of, and the manner of his death, 387, 388.
Muſgrave, Sir R. becomes a public executioner, 157.

N.

Nations and Individuals, proofs of their being employed as inſtruments in the hands of Providence, 269.
Navy, the French, defective ſtate of, deſcribed by a French writer, 167.
——, the Britiſh, progreſſive augmentation of during ſeveral reigns, 201.

Neutral

Neutral Veſſels, opinions of Schlegel concerning, and their refutation by Dr. Croke, 24—30.
Newſpapers, ſtrictures on, 50—52.
———, reflections on the perverſion of their principles, and their conſequences to ſociety, 280, 281.
Nun and a Traveller, dialogue between, 291—294.
Nuts, curious fact relative to, in natural hiſtory, 224.

O.

Oak, the evergreen, deſcription of, as growing in Spain, 178.
Oaths, lawful, not to be violated by ſtate neceſſity, 142.
Oblations, remarks on, 437—439.
Officers, Pariſh. See Pariſh Officers.
Olive Trees, intereſting deſcription of, 180.
Orange-men, the order of, by whom inſtituted, 249.
Orford, Earl, a miſtake of his corrected by Mr. Pennant, 161.
Organiſation, the Military, of Ireland, purpoſe and origin of, 251.
Oſſian's Poems, obſervations on, 146.

P.

Palatinate, account of the inhabitants of, 289
Pariſh Officers, inſtances of their cruel and unjuſtifiable oppreſſion, 442, 443
Parliament of Ireland, an unequivocal charge againſt, 156.
Paſſiflora, or the Paſſion Flower, account of, 363.
Paſſions of man compared to the riding of an headſtrong horſe, 244.
Peace of 1783, remarks on, 44; on the humiliating conditions of the preſent, 282, 283; not productive of confidence, 399; rejoiced at by the enemies of monarchy, 400; neceſſity ſaid to be the cauſe of, 401; the idea diſclaimed by Miniſters, ib. a new kind of neceſſity for this meaſure adduced, ib.
People of England, their diſregard of religion, 370.
Philoſophy, advantages of, when properly ſtudied, 150, 151.
Phymoſis and Paraphymoſis, on the treatment of, 204.
Pindar, Peter, his idea of the Devil being at a diſtance, 258.
Pitt, Mr. extract from his ſpeeches in March 1793, and April 1794, 305, 306.
Plantations in Sherwood Foreſt, account of, 278.
Planting, advice for, 275.
Portugueſe, their partiality for the Engliſh, and deteſtation of the French, 172.
———— troops, the high diſcipline of, 179.
Poſt-Office Revenue, ſtatement of its increaſe during the laſt century, 196, 197.
Prieſtley, Dr. his work on the Inſtitutions of Moſes examined, 1; various paſſages worthy of praiſe and cenſure pointed out, 6—9; contradictory opinions of the Dr. concerning the Devil and Chriſt, 10; predicts the ſpeedy delivery of the Jews, 11; and the fall of all the monarchies of Europe, 12.
Prytaneum, the French account of, 164.
Pſalm xix. on the illuſtrative beauty of, 243.
Public will, impoſſibility of aſcertaining it reſpecting the choice of a government, 373.

Q.

Quercus, or the Oak, deſcribed, 365.

R.

Redeemer, the, falſe ideas reſpecting him cenſured, 410.
Religion, as a ſyſtem, definition of, 368.
Rental, annual, increaſe of in this kingdom ſince an hundred years, 196.
Reſtorative, the beſt for decayed land, 279.
Revenue, increaſe of, in the courſe of an hundred years, 194.
———, in the time of Queen Elizabeth, ib.
———, the Poſt-Office, increaſe of during the laſt century, 196, 197.
Reynolds, Mr. his adventures among the Iriſh Rebels, 252, 253.
Right of ſearching neutral veſſels by belligerent powers, proved by Dr. Croke, 28, 33; other writers on, examined, 34
Robberies frequent in Portugal, and why, 172, 173.
Robinſon, Mrs. biography of, with ſtrictures, 253—259.
Romiſh Faith, increaſe of the, in England, 206.

S.

Seats in Parliament, rewards which have been received by individuals for their abandonment of, 145.
Sectaries, Dr. Parr's opinion of, refuted, 392
Scottiſh Hiſtorian, the abſurdity of a modern expoſed, 131—133.
Slate mountains in Portugal, account of, 179.
Spain, deplorable ſtate of its literature, 177.
Spaniſh language, its ſuperiority to that of the Portugueſe conteſted, 182.

Society

Society, the Humane. See Humane Society.
———, on the bad examples of the higher to the lower orders of, 245.
Solanum, or Nightſhade, metaphorically deſcribed, 357.
Sovereign of Great Britain, adorable for his moral virtues, 414, 415.
Sound, deſcription of the, 92.
Statiſtics, new principle of, deſcribed, 417, 418.
Sugar, Maple, proofs of its ſuperiority to the Weſt India kind, 277.
Surveyors of Land, &c. remarks on their ignorance and incapacity, 203.

T.

Talents, on the miſemployment of, 390.
Taxes, account of thoſe levied by the rebellious Parliament in the reign of Charles I. 135; principal reaſon for the increaſe of, 377.
Teſt Laws, reflections on the repeal of, 441, 442.
Tithes, remarks on, 95.
Travelling in France aſſerted to be ſafe, 175.
Trinity, Belſham's remarks on, expoſed, 67.
Trinity and Incarnation, not intended to be proved by philoſophical argument, 188.
Turkiſh army, its inſubordination deſcribed, 297; manner of its encampment, 297, 298; inſtance of its courage, 298.

V.

Viola, or the Violet, poetical account of, 362.
Vizier. See Grand Vizier.

U.

Union, principal argument againſt the, 249.

W.

Walpole, Colonel, account of his unfortunate defeat by the Iriſh Rebels, 386.
Weights and Meaſures, uniformity of the French, 168.
Whigs, modern, reflections on their conduct, 403.
White Boys, account of their horrible exceſſes in the year 1795, 155.
Woodward, Dr. Biſhop of Cloyne, Sir R. Muſgrave's eulogium on, 157.
Women, their influence on the moral and religious ſtate of ſociety, and conſequences to be apprehended from the alarming depravity of their manners, 404—406.
Writings, modern, conſequences of their not being guided by a ſpirit of independence, 202.

Z.

Zealand, the Daniſh Iſland of, deſcribed, 92.

INDEX *to the* APPENDIX *to this Volume.*

A.

Acid, account of the hydro-ſulphuric, 491.
Author, method of one, to enſure ſucceſs to his piece, 474.

B.

Buonaparte, means employed by him to obtain poſſeſſion of Malta, 449.

C.

Chriſt, a Republican's apoſtrophe to, 479.

D.

Denon, Cit. diſcourſe of, on his return from Upper Egypt, 453.

E.

Equilibrium, political, of Europe, conſiderations on, 456—460.

I.

Iroquois, and other American nations, account of their marriages, &c. 483.

K.

Knights, names of thoſe who delivered up Malta to the French, 448.

L.

Lekaim, H. L. biography of, 472.

N.

Nomenclature, ſpecimen of a new, chemical, 491.

P.

Philoſophers, on the influence attributed to them, 496.

S.

Switzerland, remarks on the effects of the French Revolution in that unhappy country, 465—472.

T.

Teſtament, the New, a Republican's idea of, 479.
Throne and Bed, a Fable, 476.

Table of the Titles, Authors' Names, *&c. of the Publications reviewed in this Volume, including both the* Original Criticiſm, *and* Reviewers Reviewed.

A.

Adolphus's Biographical Memoirs of the French Revolution 284
Adventures of Kamorila, the lovely Arabian 208
Adventures of Muſul 311
Agutter's Sermon on the Death of Mr. Hume 433
Amiable Tutoreſs 209
Aſtley's Syſtem of Equeſtrian Education 319

B.

Babie's Travels among ſavage Nations 482
Bacon's Eſſays, Moral, Political, and Economical 206
Baldwin's Political Reflections relative to Egypt 259
Baltic, vide Sound and Baltic 90
Bates's Obſervations on ſome important Points in Divinity 69
Beauties of Sentiment 426
Belſham's Serious Caution againſt Popular Errors 66
Bertolio's Political Equilibrium for Europe 456
Blacks' Free School 204
Bowles's Reflections on the Concluſion of the War 399
Brook's Importance of Religion to the Military Life 411
Burn's Eſſay on Emulation 430
Butcher's Moral Tales 312

C.

Cambrian Directory 426
Campbell's Eccleſiaſtical Lectures 321
Canonization of Thomas, Eſq. 205
Cauſes and Conſequences of the Peace conſidered 304
Cesarotti's Works. 488
Chevalier's Introduction to a Courſe of Lectures on Surgery 203
Cobbett's Collection of Facts and Obſervations relative to the Peace with Buonaparte 280
Converſations and amuſing Tales 89
Clarke's Survey of the Strength and Opulence of Great Britain 200
Croke's Remarks on Schlegel's Pamphlet relative to the Viſitation of Neutral Veſſels under Convoy 28

D.

Dandolo's Elementary Principles of Science 489
D'Iſraeli's Literary Miſcellanies 90
Drew's Letter to the unknown Author of an almoſt unknown Pamphlet, entitled "Remarks on the two Pamphlets entitled Methodiſm Tried," and "Obſervations on Mr. Polwhele's Anecdotes of Methodiſm 66

E.

Eaſton's Human Longevity 90
Effects of the French Revolution in Switzerland 466
Encyclopedia Britannica 266
Eſſay, tending to prove that Chriſtianity has promoted the Happineſs of Man 518
Evelyn's Sylva, or a Diſcourſe on Foreſt Trees 273
Euripides, Phœniſſæ, &c. 63

F.

Fellowes's Anti-Calviniſt 409
Female Volunteer 420

G.

Gardiner's Thankſgiving Sermon for his Majeſty's Recovery 414
Genlis's (Madame de) Moral Herbal 461
Geoghegan's Obſervations on the Nature and Treatment of the Venereal Diſeaſe 203
Gilpin's Sermons to a Country Congregation 242
Gleig's Supplement to the Third Edition

Edition of the Encyclopedia Britannica 267
Godwin's Thoughts occaſioned by the peruſal of Dr. Parr's Spital Sermon 394
Greſwell's Memoirs of Ancient Poets 378

H.

Hager's Picture of Palermo 313
Hand's Modern Practice of levying Fines and ſuffering Recoveries in the Courts of Common Pleas at Weſtminſter 203
Hautericus' State of the French Republic, tranſlated by Goldſmith 52
Henſhall's Reply to the Reviewers 214
Hermbſtaedt's Syſtem of Chemiſtry 489
Hint of the Chouan Army having been but a ſnare fabricated by the Jacobins 310
Hiſtorical Memoir relative to the Northern Confederacy of 1780-1, and its origin 34
Hunt's Juvenilia 313
Hunter's Short View of the ſituation of the Northern Powers 34
Hymns on the Public Worſhip and Private Devotions of true Chriſtians 422

I.

Illingworth's Inquiry into the Laws, Ancient and Modern, reſpecting Foreſtalling 21
Information for Cottagers, from the Reports of the Society for bettering the Condition, &c. of the Poor 89
Inquiries into the Nature of Leaſehold Property 203
Inſtructions relative to Self-reſervations during the Prevalence of Contagious Diſeaſes ib.

J.

Joinſon's Eſſay on the Way to reſtore and perpetuate Peace, Good Order, and Proſperity 367
Jones, Mr. of Nayland, on a Review 428
Juvenile Philoſophy 312

K.

Kelly's Elements of Book-keeping 422
Kemble and Cooke, or a Critical Review of a Pamphlet entitled, Remarks on Richard the Third, as played by Kemble and Cooke 419

L.

Laing's Hiſtory of Scotland 131
Lancaſter's Sermon preached at the Southampton Aſſizes 418
Langford's Anniverſary Sermon of the Royal humane Society 414
Lawn's Corn Trade Inveſtigated 83
L'Epée's Method of Educating the Deaf and Dumb 426
Letter to the Hon. Col. George Hanger 206
Letters of the Dead 415
Little Mountaineers of Auvergne 311
Link's Travels in Portugal, and thro' France and Spain 170

M.

Malham's Hiſtorical View of the unavoidable Cauſes of the Non-Reſidence of the Parochial Clergy on their reſpective Livings 407
Marriot's Juſtificatif de la Conduite la Grande Bretagne 33
Mavor's Natural Hiſtory for the Uſe of Schools 424
Maurice's Diſſertation on the Oriental Trinities 187
M'Arthur's Financial and Political Facts of the Eighteenth Century 193
Melancholy, as it proceeds from the Diſpoſition, &c. 427
Memoirs of the late Mrs. Robinſon 253

Memoirs

Memoirs of Henry Louis Lekaim 472
Memoirs on Egypt 450
Morier's Memoirs of the Ottoman Campaign in Egypt 447
Mounier, on the Influence attributed to Philoſophers 492
Muſgrave's Hiſtory of the Iriſh Rebellion 152, 248, 383

N.

Nemnich's Journey from Hamburgh to England 505
Nyerup's Deſcription of the Towns and Caſtles of Denmark 511

O.

Obſervations on Dr. Campbell's Eccleſiaſtical Hiſtory 72
Oakſtock's Letter on the Peace 515

P.

Papers relative to the Military Operations of Buonaparte 447
Parr's Spital Sermon 389
Peace, a Poem 421
Penn's Poems 189
Pennant's Tour from Downing to Alſton Moor 158
Perry's Subſtitutes for Wheaten Flour 426
Pilkington's (Mrs.) Edward 313
Playfair's Statiſtical Breviary, ſhewing the Reſources of every State in the Kingdom 416
Poems on Muſic, the New Century, &c. 80
Polwhele's Aſſize Sermon 302
——— Hiſtory of Devonſhire 432
Porcupine's Works 35
Pratt's Conſiderations on the momentous Subjects of Peace and War 209
Prieſtley's Compariſon of the Inſtitutions of Moſes with thoſe of the Hindoos 1
Pye's Alfred 12

R.

Rees, Dr. on a Review of 428
Render's Tour through Germany 286
Report of the Cauſe between Charles Sturt, Eſq. and the Moſt Noble the Marquis of Blandford, for Criminal Converſation 318
Report of the Committee of the Society for carrying into effect his Majeſty's Proclamation againſt Vice and Immorality 319
Robertſon's (Miſs) Who are the Swindlers 208
Roland's (Madame) Works, never before publiſhed 285
Rowden's Poetical Introduction to the Study of Botany

S.

Sanderſon's Original Poems 81
Sané's Hiſtorical Topographical View of Nations 162
Satirical View of London 50
Schlegel, on the Viſitation of Neutral Veſſels under Convoy 24
Scott's (Mrs.) Alonzo 77
Sikes's Viſitation Sermon 168
Smith's (Mrs.) Letters of a Solitary Wanderer 313
Sound and Baltic conſidered in a political and Military View 90
Somerville's Village Maid 311
Sprengel's Firſt Specimen of Botanical Antiquities 508
St. Pierre's Studies of Nature 426
Sylvain's arguments againſt the Bible 477

T.

Tranſlation of the Eighth Satire of Boileau, on Man 204

V.

Venturn's Surveys of Nature 427
View of the principal Parts of the moſt important Statutes relating to Game 203
Viſcher's Fragments of Natural Hiſtory 463

Vifits to the Aviary 312

W.

Walker's Poems on various Subjects 422
Walworth's Letter on the Peace 515
Ward's Eſſay on Contraband 33
Warner's Hiſtory of Bath 113, 223, 333
Weſtern Mail 89

Table of the Eſſays, Letters, Poetry, &c. *in the Miſcellaneous Part of this Volume.*

C.

Crito, on the Evidence of Facts relative to Chriſtianity 97

D.

Digamma's Letter on Typographical Errors 98
Diſſenters, on the Jacobiniſm of 98
———, on the Spirit of Converſion among them 439

L.

Letter, Original, from Mr. Burke to Mr. Rivarol 216

M.

Methodiſm, on 435

O.

Obſervations on Tithes 95
Oblations, remarks on 437
Old Engliſh Gentleman 99
Oppreſſion, on Parochial 442

S.

Summary of Politics—Review of the alarming Political State of Europe, 102, 112—Reflections on the extraordinary and ſudden event of the Peace, 220, 224—Extracts from various Speeches of Mr. Pitt againſt the Firſt Conſul. The former ſuppoſed to have adviſed the preſent Peace, 224—Reflections on the State of Portugal, and on the unqualified aſſertion of her integrity, 444—On the internal State of France, 445

T.

Teſt Laws, on the Repeal of 441